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THE



POOR MAN'S CATECHISM;

OR, THE


CHRISTIAN DOCTRINE EXPLAINED.

WITH

SHORT ADMONITIONS.

——
BY JOHN MANNOCK, O. S. B.
——

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—*St. Matthew*, v. 3
Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom
which he hath promised to those that love him?—*St. James*, ii. 5.


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THE
POOR MAN'S CATECHISM:

OR,

THE CHRISTIAN DOCTRINE EXPLAINED

Of the Name and Dignity of a Christian.

Q. WHAT religion are you of? A. By the grace of God, I am a Christian.

INSTRUCTION.—*Christian* is derived from *Christ*, and signifies as much as a disciple of Christ, and professor of his law and doctrine; or one who is baptized by divine institution in the name of the blessed Trinity, in the name of the Father, and of the Son, and of the Holy Ghost; whereby, being purified from original sin, and from all sin whatever, we are made sons of God, and heirs of heaven; members of Christ's church; or Christians; and living temples of the Holy Ghost. Thus, what Christ is by nature, a Christian is by the grace of baptism; as Christ is by nature the eternal Son of God, a Christian by grace is the adopted son of God, and so receives, in some proportion, by a spiritual regeneration, what the Son of God received by his eternal generation; *That we should be called and be the sons of God*, (1 John iii. 1.) by adoption, by virtue whereof we call God our Father, as being sons of God, and heirs of his kingdom. *Rom. viii. 15.*

Before we are baptized, we remain in sin; are infidels, out of God's favour, and have no title to heaven. *Unless one be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* St. John iii. 5.

The faithful first received the name of Christians, in the city of Antioch. *Acts xi. 26.* Before that time they went by the name of disciples, and brethren: they were called disciples, as being followers of Christ's doctrine; and brethren, from the great and remarkable love they had for one another: *They were all of one heart and one mind.* Acts iv. 32. At length they took the name of Christians, a name derived from Christ, to

signify their being the believers and professors of his law, as well as partakers of the unction of his grace.

EXHORTATION.—Learn to value yourself for what you are through the grace of Christ : a Christian ; a disciple of Christ. What more excellent than that profession which derives its name from Christ ! By it we become truly his, partakers of his merits here, and glory hereafter. See your vocation then, as the apostle warns you, (1 *Cor.* i. 26 ;) and have a just regard to its dignity, by living worthily of it ; and, as you retain his name, resemble him also in your life and virtues. The character of a Christian is a character of holiness ; be not a scandal to it, as many are ; for many are Christians in name, and that is all ; beware you blemish it not by a wicked life : *He who commits sin, is the servant of sin.* St. John viii. 34. So when you sin mortally, you are no longer the servant of God, or disciple of Christ ; you belong not to him, but to the devil ; you forfeit your right and title to the kingdom of heaven ; and as long as you remain in that state impenitent, you are out of the grace and favour of your God and Redeemer. O sin ! unworthy of the breast or name of a Christian, who has been anointed with divine grace ; *with the oil of gladness above his fellows.* Psalm xlv. 9.

Of the Obligations of a Christian.

Q. WHAT is a Christian obliged to by his profession ?

A. He is obliged inwardly to believe, and outwardly to confess the faith and law of Christ : *With the heart we believe unto justification, and with the mouth confession is made unto salvation.* Rom. x. 10.

INSTRUC.—A Christian must believe in his heart all that Christ has taught, and his church professes, with a sincere and unfeigned faith : God must be served with sincerity and truth ; no deceit, dissimulation, or hypocrisy, must harbour therein ; since all things, even our most secret thoughts, are open to him, and nothing is hidden but shall be revealed at the last day.

A Christian must also profess the faith and law of Christ outwardly and openly, for God's honour : thus, if called before kings and princes, enemies of your faith, and if demanded by them what religion you profess, you must boldly confess yourself a Christian, a Catholic, and if by your confession of it you are to suffer, you must rather undergo death, as the apostles and holy martyrs did, than deny your faith : God must ever be obeyed before men, (*Acts* v. 29 ;) and the reward of this obedience will be, *He who confesseth me before men, him will I con-*

fess before my Father who is in heaven, (St. Matt. x. 32.;) whereas the reverse will follow disobedience; He who denieth me before men, him will I deny before my Father who is in heaven.—A Christian must profess his faith outwardly, for his own good, by often repeating his belief.—He must again profess it outwardly, for his neighbour's good, thereby to bring him from his error to the true faith and church of Christ.

EXHOR.—Give thanks to God for your vocation to the true faith, for having made you a Christian, a Catholic. See how far you have concurred with your faith, or deviated from it; whether you have made open profession of it when required, and whether you have joined good works to your faith, and by them made the light of it shine before men. Never be ashamed of professing the Gospel, or of practising what will conduce to your future happiness: rather be ashamed and blush, that you have so little conformed to its maxims, and that you have so often left the ways of God, and followed those of the world, which will, in the end, leave you in despair and confusion.

Of the Sign of the Cross.

Q. WHY are we taught to sign ourselves with the sign of the cross? A. To put us in mind of the blessed Trinity, and of the incarnation and death of our Saviour.

INSTRUC.—The sign of the cross is a mark to distinguish Christians from unbelievers; it is as a short creed, whereby we profess the two principal mysteries of the Christian faith,—the unity and trinity of God, and the incarnation and death of our Saviour: for when we pronounce these words, *In the name of the Father, and of the Son, and of the Holy Ghost*, we profess our belief of one God and three persons; and, by signing ourselves with the sign of the cross, we profess our belief in Christ crucified: we ought to glory in nothing so much as *in Jesus, and him crucified.* Gal. vi. 14.

With the sign of the cross, we begin and end our prayers, to signify, that we can obtain nothing of God, but through the mediation and merits of Christ crucified. For the like reason, the church makes such frequent use of the sign of the cross in the administration of the sacraments, to signify, that their virtue is derived from the death and passion of Christ. Our forehead and breast were signed with the cross in baptism; and this we are taught to bear in our bodies all our lives. This holy sign is a means to preserve us from evil spirits, who vanish at the sight of it. St. Lawrence, by the sign of the cross, restored sight to the blind; many miracles have been done by it; it arms us against temptation; it guards us against witchcraft and enchant-

ments.—What veneration the primitive church had for this pious custom, may be known from these words of Tertullian; “When we set forward on a journey, when we go abroad, or come home, or when we dress, in all our conversation, we sign our foreheads with the sign of the cross.” *De Coron. Mil.* c. 3. And from these words of St. Chrysostom, “Let us have the sign of the cross in our houses, on our windows, on our foreheads, and in our minds, with much devotion.” If any one, then, ask the origin of this custom, let your answer be, that tradition has ever taught it, antiquity has confirmed it, and faith hath ever practised it.

EXHOR.—Bear then, O Christians, a due veneration to the holy cross. Can you think too much of Jesus crucified? can you do him too great honour? The sign of the cross puts you naturally in mind of his passion; how, then, can you make the sign of the cross too often, whilst by it you honour his death, and profess your belief and adoration of the blessed Trinity? This is the end and pious intent of this custom, as all Catholics from their infancy are taught. The sign of the cross will be seen in the heavens at the last day; let it appear in your heart at that day, by having followed the ways of the cross in your life-time. It will then appear to the joy of the good, who honoured it on earth; it will be seen to the eternal agony of the wicked, who despised and held it in contempt. As once it appeared in the air unto Constantine the Great, with this inscription, “In this sign thou shalt overcome;” so I may say to you, In this sign, thou, O Christian, shalt overcome the enemies of thy soul, and gain a victory that shall be crowned with glory.

Of the three Theological Virtues.

Q. WHICH are the three theological virtues? A. Faith, hope, and charity.

INSTRUC.—These three virtues are called theological, because they have God for their immediate object; for it is God whom we believe in all matters of faith; in him we hope for grace and glory; him alone we love above all things. These three virtues were infused into our souls with baptism, and are absolutely necessary to our salvation. They both raise and perfect the edifice of a spiritual life, which is grounded on faith, advanced by hope, and perfected by charity. They are the key and entrance into life: by faith, we behold God as our supreme happiness; by hope we are animated to pursue it; by charity we come to the possession of it, and a union with God. These three begin and perfect all our good works, and without

them they are not available to salvation ; for without faith it is impossible to please God, or direct our actions to our last end ; without hope we can never be rewarded ; and our best actions, if we have not charity, are not meritorious of eternal life. These three great virtues, then, must accompany our life to the end, and when we shall obtain our last end and felicity, faith and hope indeed will cease, but charity always remains, to be the life of the soul, the joy and glory of the saints.

EXHOR.—Consider, O Christian, how you have hitherto advanced towards the perfections of these theological virtues. Have you fixed your mind on God, as your supreme happiness, by faith ? Have you put your trust in him above all creatures, by hope ? Have you loved him above all things, so, at least, as to give him the love of preference before all, by charity ? Alas ! I fear your faith has been very weak, if not dead, while you so often and so easily fall into sin. Your hope has been but faint, while adversities have so often weighed you down to impatience, murmur and complaint. Your charity has been but cold, while you are so slow in serving God, whom you ought to honour with all your might. Beg that these three divine virtues may take deeper root in your heart. Be more earnest in the affair of your salvation than you have hitherto been ; having so many supernatural helps from heaven, so many divine gifts, that flow immediately from God.

Of Faith.

Q. WHAT is faith ? A. It is the gift of God in our soul, by which we firmly believe all those things which God has any way revealed to us.

INSTRUC.—Faith is the first virtue required in a Christian, as being the foundation and beginning of a Christian life ; without it there is no pleasing or enjoying God : *without faith it is impossible to please God* : (Heb. xi. 6.) without it, all the good we do is of no effect to salvation ; by faith, we lay the ground of all true virtue ; *The just man lives by faith ; by faith the just subdued kingdoms, wrought justice, and obtained the rewards promised.* Heb. xi. 33.

Faith is a free gift of God, given us gratis, without any merit of our own ; it was merited for us by the death and passion of Christ ; he infused it into our hearts, with other gifts of grace, in baptism ; he increases and brings it to perfection in our souls, by pious reading and spiritual instruction ; *Faith comes by hearing, and hearing by the word of God.* Rom. x. 17. What you now hear, take it as from God, to improve and enlighten your faith. Faith is as a light to the soul ; as no one

can see the sun, without the light of the sun; so no one can see God, or things supernatural, without the light of faith, which comes from God. As the eyes are necessary to see light, and the blind are in darkness as to all things of this world; so this interior light of faith is as necessary to see the truth of divine things; without it, man remains in darkness, as to all that belongs to another world: how great a blessing, therefore, is divine faith!

EXHOR.—Give daily thanks, O Christian, to God, that he has taken you out of darkness, the darkness of ignorance, the blindness of error and infidelity, and *called you unto his admirable light*, the light of faith. 1 *Pet.* ii. 9. Make a right use of this eminent gift of God; see that by this divine light you fly from evil and do good; behold, by faith, the enormity of one, and the happiness of the other: what is it that makes so many reprobate, but because they close their eyes to this divine light? They despise and reject it, as the Jews did, when our Saviour preached his Gospel among them, *loved darkness rather than light, because their works were evil*. Look up then, by faith, at the immensity of God, and adore him. Look on his goodness, and love him. Look on his mercy, and praise him. Look on his power, and fear him. Look on the length and breadth of eternity, and secure it by a good life. Look on the vanity of creatures, and condemn them. Look on the joys of heaven, and the torments of hell; aspire to one, and shun with all your might the other: *Thy words is as a lamp to my steps*. Psalm cxviii.

The Qualities of a good and sound Faith.

Q. WHAT qualities are required to a perfect faith?

A. 1. It must be firm. 2. It must be entire. 3. It must be active.

INSTRUC.—1. Your faith must be firm: you must not doubt or waver in any point thereof; because you rely for it on God alone; he is your authority, who is truth itself, and can neither be deceived, nor deceive you. Your faith must be so firm and constant, that nothing must lessen or weaken it; neither riches, nor honours, nor pleasures, nor prosperity: nothing must shock it, no storms of afflictions, temptations, tribulations, no persecution of man: you must still go on with a firm faith, and keep resolute under all dangers, even under death itself.

2. Your faith must be entire: you must believe all and every article, every point, the Catholic Church requires of you to believe: by wilfully erring or denying one article of your faith, you destroy your whole belief; you follow your own will, ra-

ther than the will and authority of God : as charity is destroyed by one mortal sin, so faith is destroyed by one obstinate error according to that of St. James, *He that offends in one, is made guilty of all.*

3. Your faith must be active : as you believe, so you must practise ; you must join good works with faith ; a faith without good works is a dead faith, and will turn to your confusion at the last day. God will then examine not only how you believed, but how you lived. As the body is but a dead carcass without the soul, so faith is dead without charity and good works. Though your faith be strong enough to move mountains, *without charity it availeth nothing.* 1 Cor. xiii. 2.

EXHOR.—Examine your past life, and see how far you have co-operated in the gift of faith. Have you submitted entirely to all, and every article thereof ? Have you stood firm to your faith under all trials ? Has human respect stood in your way, or been any ways prejudicial to the profession of it ? Have you been true to it in practice ? This latter is what too many fail in ; many are but Christians in name. If you are of the number, repent, and reform your life : let not the light of faith be spent in vain upon you ; let it excite you to every good work, and then virtue will crown you : *Receive not the grace of God in vain ;* that great grace and gift of divine faith, which is the only light to conduct you safe through the darkness of this world, to the clear sight and possession of God.

Of Tradition.

Q. Is it sufficient to believe the Scripture only ? A. No : we must also believe the traditions of the Church. Q. What are those traditions ? A. Many things belonging to faith, as likewise to discipline, which the apostles did not write, but only preached and taught by word of mouth ; which the holy Church has carefully delivered from father to son, in all ages, down to us.

INSTRUC.—It is not sufficient that we believe the Scripture only, but we must also submit to the universal traditions of the Church ; and, truly, how do we know the Scripture to be scripture, or the Word of God, but by tradition ? Tradition, then, is a most necessary support of our faith, and of Scripture too. How do we know that the creed was delivered by the apostles ? Scripture does not mention this fact, but we have it so by tradition. How do we know that the Sabbath was changed by the apostles, and translated from Saturday to Sunday, but by tradition ? How do we know that infants are to be baptized, but by tradition ?

Before Moses there was no Scripture at all; from the beginning of the world till his time, religion was delivered down by the patriarchs to their families, by tradition: and after Christ, the Church subsisted some time before any part of the New Testament was written; her doctrine was then supported by tradition only. Neither did Christ say to his apostles, *Going into the universal world* (write), but *going* (teach) *all nations*, which they did by word of mouth; and so the world received the faith of Christ by tradition: how could they receive it otherwise, before the Scriptures were written, and printing was invented, when so few could write or read? And where do you find in Scripture now, that all is therein written that is to be believed?

EXHOR.—Bear then, O Christian, a due regard and veneration to the traditions of the apostles and ancients of the Church; the word of God is equally the word of God, and truth is the same, whether it be delivered to us by word of mouth, or writing. Follow the exhortation of the apostle: *Stand fast, and hold the traditions which you have been taught, whether by word, or by our epistle.* 2 Thess. ii. 15. No doubt but those very traditions, he here speaks of, have been by the Church faithfully transmitted down to us. Submit your judgment, then, to all and each of them, and practise as the Church directs: St Augustine pronounces it madness to leave the tradition of the Church, to follow our own heads: be not of the number of such. Reject not that which has been universally received, and cannot be disapproved. They are recommended to you, and confirmed by the authority of the same Church that taught you the Scriptures and your Christianity.

Of Heresy.

Q. WHAT vice is opposite to faith? A. Heresy. Q. What is heresy? A. It is an obstinate error in matters of faith.

INSTRUC.—He is a heretic, who obstinately maintains any thing contrary to the known faith and doctrine of the holy Catholic Church. Such was Arius, and others, who denied the divinity of Christ; Luther and Calvin, who opposed the authority of the Church, the supremacy of St. Peter, &c. Heresy is a most grievous sin, because it destroys faith; which is the first virtue in the order of grace; it draws men by degrees into atheism, and extinguishes all religion. This curse may be applied to them: *Wo unto them who have gone into the way of Cain; they shall perish in the contradiction of Core.* St. Jude 11. *Such, saith St. Paul, ought to be shunned.* Tit. iii. 10. Heresy takes its birth from pride, from lust, concupiscence,

and the love of independency. Behold the miserable effect of it: man may fall into all kinds of vice and immorality; but if his faith remain, there may be ground for his conversion and repentance: but if, through heresy, he destroys his faith, he destroys all sense of a spiritual life; he extinguishes the light of his soul; he walks in the dark, and knows not where he goes; he wanders from darkness into darkness, from error into error, until he falls into the abyss of eternal darkness and despair: *Without faith it is impossible to please God*; to know him, or to come to the possession of him. *Heb. xi. 6.*

EXHOR.—Stand firm then, O Christian, to the faith of the holy Catholic Church: let this be your guide, your strength, your support, against the infidelity of the whole world: Christ always remains with this Church. Beware of pride and self-conceit, which have brought so many heresies and schisms into the world; beware of lust, which blinds the understanding, and subverts the judgment: beware of self-love, which destroys your essential good, the love of God. Rather practise humility and self-denial, and you will never fall into heresy. Humility supports the sense, the reason; the understanding, in the ways of God, and the truth of his holy religion; and self-denial renders them practicable. Better it is to walk in simplicity of heart and obedience, than in the spirit of pride, which has led many out of the way, to their eternal perdition.

Of the Apostles' Creed.

Q. WHAT is the Creed? A. It is the sum of our belief.
Q. Who made it? A. The twelve apostles. Q. What does the creed contain? A. The chief things we are bound to believe of God and his Church.

INSTRUC.—The creed was composed by the twelve apostles, before they separated to preach the Gospel to all nations: and to this end, that all the faithful might concur in one and the same belief. We were taught it from our infancy; and should often repeat it, the more to confirm us in our faith of the blessed trinity, incarnation, death and mysteries of our Saviour. Every Christian must learn to understand it, as far as his capacity will allow; and the pastor ought to be very diligent in explaining and instilling its doctrine into the people.

The twelve apostles were the founders of our faith; they received it from Christ, and founded it in all nations, and confirmed it with the price of their blood. The conversion of the world, thus begun by them, was carried on by other apostolical men, who succeeded them.

In the apostles, founders of our faith, God showed his infinite power, in calling and appointing a few fishermen, by education illiterate, and by birth inglorious, to confound the pride and wisdom of the world, and bring great part thereof to the faith of Christ; and this, in a short space of time, not by power, by arms, nor by eloquence, but by plain preaching and miracles; to persuade a wicked world to believe things which seemed so strange and incomprehensible to sense and reason, as the death, passion, and resurrection of Jesus: things so contrary to nature, as to deny ourselves, to mortify, and to do penance. Such an event was the effect of an infinite wisdom, not to be fathomed. The governments of kings have their limits, and the great conquerors of the earth their bounds; but the faith of Christ has been extended to all parts of the known world: this was a superior work, the work of God only. Great was the wisdom of the ancient philosophers, but greater was the wisdom of the apostles; the one extended to human learning, the nature of things, the preservation of long life; but the wisdom of the apostles extended to divine learning, supernatural knowledge, and taught us how to preserve our souls unto life everlasting. There is no one article of the apostles' creed, but what has been opposed by some or other enemies of our faith; and yet nothing has been able, no power of man, or devil, to shake, much less extinguish it: This again has shown the divine providence of God over his Church, and the saying of Eternal Truth is herein verified, *That the gates of hell should not prevail against it.* St. Matt. xvi.

EXHOR.—Learn, O Christian, to venerate the memory of the twelve apostles, and all other apostolical men, who were your apostles, to whom you owe your faith under God. Give thanks to God, without ceasing, that he has called you to the holy Catholic Church, which the apostles founded. Often repeat your creed, for this is the shield of faith, your armour and defence, against Satan and his works: repeat it with a firm faith and a lively hope, such as may bring you to a greater knowledge, and even enjoyment of God: for it behooveth him, who will approach to God, to believe that he is our Creator, Redeemer, Sanctifier, and last End, as the creed teaches. As you believe, so practise: for what will it avail you to believe well, and live ill? What will it avail you, to believe in God, unless you love, fear, and serve him? What, to believe in Jesus Christ, unless you follow his doctrine, and live as he taught? What, to believe in the Holy Ghost, unless you harbour his inspiring grace, and keep your heart pure from sin? What, to believe in the holy Catholic Church, unless you conform to her doctrine, precepts and commands? What, to be-

lieve in the communion of saints, unless you make yourself worthy of their intercession now, and of their glory hereafter? What, to believe in the resurrection and the life of the world to come, unless you provide, while time is, against that day; and this, by the practice of all virtues, by flying from sin, and keeping your conscience undefiled? Praise God in the wonderful work of your conversion, and the conversion of all nations: adore his power, his wisdom, his goodness, his providence therein: *Wonderful is God in all his ways; wonderful in his saints; wonderful in all his works.*

SECTION I.

The first Article of the Creed.

Q. What is the first article of the creed? A. *I believe in God the Father Almighty, Creator of heaven and earth.*

INSTRUC.—The first thing we are to believe, and ground of all the rest is, that there is a God, who made us, and all things. That there is a God, nature itself does teach us; the very pagans confessed it; and the Scripture tells us, that none but fools can deny it. That there is one Supreme Being, is a truth instilled into all mankind: *The light, O God, of thy countenance is stamped upon us.* Psalm iv. 7. All creatures give testimony of God, that he made them, and that they made not themselves; they had all a beginning, a first principle, a first cause, and this is God. To convince us there is a God, St. Paul refers us to his works: *The invisible things of God are seen and known by the visible things that are made.* Rom. i. 20. *The fool, indeed, said in his heart, there is no God;* fain would he believe so, but the remorse that follows sin, and the sweets of virtue, prove that there is a punisher of vice, and a rewarder of virtue; and that is God.

2. We believe there is but one God. This Moses and the prophets taught against the idolaters, who worshipped many gods; and even the heathen philosophers, when they wrote in earnest, confessed that there is but one Supreme God. That there is one only God, may be clearly proved from reason; since it is impossible that a being wholly perfect, as God is, an infinite good, in whom is all the good that is possible, should have a companion, another god equal to himself; for sovereign perfection imports a superiority above all others: a sovereign king has none equal to him in his kingdom, but all are inferior to him; so God, the Supreme Lord of all, is above all, and has no equal.

3. We believe that in God there are three persons; Father,

Son, and Holy Ghost; who have but one and the same nature and essence: *There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost.* 1 John v. 7. The persons are three, and the nature or essence but one; so there is no contradiction in this mystery; because they are not three in the same sense they are one; for they are three in persons, and one in essence, in divinity, in wisdom, in goodness, in will, in power, and in work. There is an image of the Trinity in the soul of man, which, being one, has yet three powers, will, memory, and understanding; though all comparison here is defective, because there can be no exact likeness or proportion between any thing created, and the blessed Trinity.

To believe in God, imports three things: 1. That there is a God. 2. That all he has revealed is true, and to be believed with divine faith. 3. That we are to place all our hope in him, and to love and seek him, as our chief and only essential good.

EXHOR.—*The fool said in his heart, there is no God; hence they are become corrupt and abominable.* Psalm xiii. 1. The belief of a God leads to virtue, religion, and all good: the want of it (as in Atheists) is the origin of all wickedness and sin; as in a kingdom, if people are made to understand that there is no king, no judge, no justice, they will set no bounds to their crimes. But you, O Christian, who believe there is a God, the Supreme Lord over you and all things, bow down and adore him, and make him Lord over your heart, by loving, fearing, and obeying him. Make him Lord over your life and actions, by doing all for his glory. Submit to all things he has revealed and delivered to you, whether by his prophets, or his apostles, or his Church. Under all the events of life, still hope in him: love him as your first beginning, and last end: renounce all false gods, all those idols which your passions adore; the idol of pride, covetousness, lust. *Thou shalt adore the Lord thy God, and him only shalt thou serve.* Deut. vi. 13. Give all honour and glory to the most blessed Trinity, one in essence, and three in persons: give glory to God the Father, for your creation; to God the Son, for your redemption; to God the Holy Ghost, for your sanctification; three persons really distinct, but one and the same God. He is your first beginning, make him also your last end, by glorifying him now and for all eternity: *Holy, holy, holy, the Lord God of Sabaoth.*

SECT. II.

Of the divine Attributes.

Q. WHAT are the perfections or attributes of God? A. As God is infinite, his perfections also are infinite.

INSTRUC.—God is an infinite being, who has infinite perfections, from whom all things have their being and perfections.

2. God is *eternal* : for as he is self-existent, that is, has no cause of his existence, but exists because it is his nature and essence to exist always ; as he has no beginning, so he can have no end ; and this his eternity extends to all parts of time, with whom the past and the future is at present ; for in him nothing is past, nothing future, but is present.

3. God is *incomprehensible* : he is so great, that none but himself can fully comprehend what he is. The blessed, indeed, see him as he is ; they have the clear sight and enjoyment of him too ; yet their understanding is limited, and he is infinite, still above their comprehension ; whatever they contemplate of his greatness, there will still be more to be seen and known without end ; and in this they rejoice exceedingly, that God is still greater than all they conceive.

4. God is *immense* : it is impossible to imagine any place, or point, but where he is, with his whole essence, presence and power. He is in all places with his essence, to give being to all things that are ; to give life to all that live, and motion to all that move : *In him we live, move, and are.* Acts xvii. 28. He is every where by his presence, to contemplate all that is done by the good and the bad. He is present every where by his power, inasmuch as all things are subject to it, and all beings are the effect of it. Thus God, by his immensity, fills heaven and earth, and all places ; *Whither shall I go from thy spirit, or whither shall I fly from thy face ? If I ascend into heaven, thou art there, and if I descend into hell, thou art present.* Psalm cxxxviii. 7.

5. God is *unchangeable* : all things created are by nature changeable ; he alone is eternally the same ; ever wise, ever good, ever just, ever holy. It is impossible he should ever change to any thing inferior to himself, for then he would not be God : or to any thing equal to himself, because there is none equal to him : or to any thing above himself, because he is above all : *Thou art always the same, and thy years shall not fail.* Psalm ci. 28.

6. God is *omnipotent* : he is all power : this he manifested in the creation of heaven and earth ; yet he can create still more in number, and greater in perfection, without end, than he has

already made ; and this by his own power alone, without the help of any second cause : *We have seen but few of his works*, (Eccl. xliii. 36.) that is, but little in comparison of what he can do : as he made all things by his power, by the same he can make what changes and alterations he pleases in the works which he has made, for the *Almighty himself is above all his works*. Eccl. xliii. 30. By this power he made the sun to stop his course, in the time of Joshua ; and to move back in the reign of Ezekias : he does what he pleases in the heavens, the earth, and the seas, as he did by Moses ; and in all creatures, as by our Saviour ; hence we ought to have no doubt of what he has revealed of his miracles and prodigies. But though God is omnipotent, and can do all things, we may safely say, he cannot do evil or sin ; for this implies imperfection ; and God is infinite in all perfections.

7. God is *omniscient* : he knows all things : he knows himself, by a full comprehension of his infinite being, and all that the whole extent of omnipotent power can do : and as he made all things that are, by his own power, he has the perfect idea of every nature, and of every individual he has made, and comprehends them more perfectly, than the artist knows the texture of the works which he produces by his own invention. The knowledge of men and angels is limited ; the knowledge of God is unbounded. He is the fountain of all knowledge ; all we know is from God, and through God : from his wisdom, originally, came all good and excellent inventions and sciences that ever have been : *God is the Lord of all sciences*. 1 Kings ii. 3. What he knows, he cannot forget ; he knows all that is past, the good and evil done by every one, and remembers the evil to punish it, and the good to reward it. He knows all that is doing by every one at present, from one end of the world to the other ; all the intrigues that are in the hearts of all, and what will be the event of them : he foresees every thing to come, what every one will choose, good or evil, and what will be the end of all, and this his knowledge extends, not only through time but eternity : *Thou hast understood my thoughts afar off*. Psalm cxxxviii. 2.

8. God is *good and beneficent* : goodness is a will to communicate the good we have to others, and this he has done to every creature he has made : but the good he has given to man is of the most excellent kind ; for as he loves man, in order to his true good and eternal happiness, to this end he has bestowed upon us most eminent gifts, both in the order of nature, and in the order of grace. Thus his goodness, in respect to man, is charity or friendship : *God is charity*. 1 John iv. 8. For as one friend wishes another life and being, and all the

good he can give him; so God gives us life and being, and in the end will give us himself, and with himself all the good he has; and his will is, we should enjoy it for ever; moreover, he extends this his goodness to all, offering his grace to every one, and drawing good from the evil that is intended them by others, through the depth of his wisdom and power.

9. God is *merciful*. As he beholds the miseries that men are liable to in this life, and much greater in the next, so contrary to the good and happiness he intended for us, he either prevents these evils, or delivers us out of those we are fallen into, through our own fault, or others' malice; and this is mercy. This he has manifested to man, in the most immense manner, in all that he has done for him; by creating him in grace, with a power to arrive to life everlasting; in redeeming him, by the incarnation and death of his only Son, from hell, after he had, by sin, forfeited heaven: by delivering him out of the wretched state of sin by the sanctifying grace of the Holy Ghost, when he least deserved it. What we are, what we have, and what we hope to be, is the effect of his mercy; so that we have great reason to say, *his mercy is above all his works*: this his mercy is extended both to body and soul, but chiefly to the latter, in sparing us under our many transgressions; in soliciting us to repent, as soon as we have sinned; expecting with patience, and never refusing to forgive under true repentance: relieving us in our wants, when we ask him; inspiring us to ask, when we are unmindful of it; and often giving us without asking. The very evils of this life are the blessed effects of his mercy, intending thereby to draw us from sin to the pure love of himself: *I will sing the mercies of our Lord to eternity.* Psalm lxxxviii. 1.

10. God is *just*: he is just and holy in all his works: holy in heaven, holy upon earth, and holy in hell itself. He is just both to the good and the bad; rewarding one, and punishing the other, according to their merit, without exception of persons. His vindictive justice against the wicked, he has already shown in part, in this world, in many events: in the rebel angels above, in sinful Adam below, in the deluge, and in the fire of Sodom, and in all the evils of plague, famine, and war, which have ravaged the world from the beginning. Yet the works of his mercy are above the works of his justice, for we may observe that his mercy goes before his justice, and has pardoned sinners many times, and warned them to amend, before his justice strikes; it goes along with his justice, and mitigates the punishment, which is ever less than the fault; and it also follows after his justice, which commonly strikes the sinner for some merciful end. In the next life, indeed, sinful

souls will be punished for ever and ever; because the crimes of men have made such a punishment necessary, as there is no other that can restrain the worser part of men: but even this is a mercy to the living, and might have prevented all, who are in that place, from falling into it, if they had sufficiently attended to it.

11. God has an universal providence over all he has made, especially over man, to whose salvation the course of providence is chiefly ordained. As he created the world, who should have the care of it but himself? *What other hath he appointed over the earth, or whom hath he set over the world which he hath made?* Job xxxiv. 13. As by his omnipotence he gave us being, so by his providence he preserves all beings. For, as he knows what all beings require, according to their nature, the means to bring them to their end, the hinderances to those means, and how to prevent them; the miseries that may befall each one, and the means to deliver them from the evil, and to give them the good; and as he has a will to communicate that good, which he intended all beings in their creation; and a power to put it in execution; it is thus he provides sufficiently for all creatures, and has care of individuals, as well as of the whole. The same providence that reigns over the angels above, reaches to the least insect below: *Thy providence, O Father, even from the beginning, governeth all things.* Wisdom xiv. 3. But as none but such as are endowed with reason, are properly capable of happiness, hence we conceive providence chiefly intent upon man; and this providence extends both to body and soul, to procure for us temporal, but chiefly eternal good; hence are derived all spiritual blessings for the soul, and, also, those temporal blessings too, which assist us to pass this life with comfort: and by the same care of divine providence, we are either preserved from the contrary evils, or delivered out of those we are fallen into. Thus all may rest securely, that on the part of God, nothing can be wanting to them under such a providence, which provides abundantly for all such as are not themselves negligent of their own temporal and eternal good.

EXHOR.—Adore God, O Christian, in all his divine perfections. As you believe in one God, Creator of all, learn hence to do good to your fellow creatures, as being made by the same God as yourself, as servants of the same Lord, as sons, of the same Father, and ordained to the same end. As you believe in the blessed Trinity, three persons and one God, stand firm in this faith, amidst the blindness of this age; pretend not to dive into this mystery, which is far above the comprehension of man: if God is *incomprehensible in his judgments and unsearchable in his ways*, (Rom. i. 33,) how much more incompre-

hensible is his being, and unsearchable his divinity! Adore God as the infinite eternal Being, the Being of beings, the Being of yourself. Adore him as present in all places, especially in churches, where he manifests his presence by conferring benefits; and in heaven, where he is seen, not as here, by faith only, but in his glory. Rejoice that you have a God of infinite power and wisdom, who can find a thousand means to save and deliver you out of all evils; and never cease to praise his infinite goodness and bounty, from whence you have received so many excellent gifts, both of grace and nature; *He openeth his hand, and filleth every living creature with blessings.* Psalm cxliv. 16. Man in particular, to whom he gives himself, and with himself all things; in return, he requires that you love him above all things; this is his greatest commandment, and your essential good: how jealous then ought you to be of those visible things that rob you of your heart? Rather place your affections all in one, in whom all the good that is in created things, centres; who, by himself alone, without them, can give you all the happiness they can give, and infinitely more, which they cannot give. Adore God in his infinite mercy; though you have reason to fear his justice, you have still greater reason to hope in mercy: fear his justice then, that you may not too much presume; but still adhere to his mercy, that you may not be too much dismayed and terrified by justice. Adore him even in his justice: what would become of all the good, if there was not a just God; if there was no judge, no justice, to distinguish between the cause of the just, and the cause of the impious? Who must relieve the poor, the injured, the persecuted, and oppressed, unless there was a just God to call the wicked to account? Where would virtue be, if there was not justice to undertake its cause? It is the justice of God that patronises all that is good, both in heaven and upon earth. To conclude, adore and glorify God in his divine providence over you and all creatures. what would become of the world, if there was not such a providence? How many blessings do you daily receive from that hand? How many mischiefs intended you are daily warded by that hand? Admire the dominion of God, in this his just government of the universe: see how sweetly does he govern, not as tyrants, but as a father, alluring us to virtue by rewards; not forcing, but giving every one inclinations to their good: yet, how strongly does he govern, his dominion reaching from the beginning to the end of every thing: at the same time how justly his providence, having no other end but to communicate the good which he has to us, to preserve us in that good, and to bring all to the perfect possession of it. O that all, who in

this world govern under God, would imitate this form of government; govern sweetly, not despotically; strongly, not negligently; justly, not partially: not for their own interest and ambition, but for the good of those they govern, and for the glory of the supreme Governor of mankind! Let us rejoice, at least, that we live under so good, so wise, so powerful, and just a God: only strive to make yourself worthy, that he may have that special care of you which he has for all the good; and this by seeking *the kingdom of God, and his justice, in the first place*, (St. Matt. vi. 33,) esteeming nothing more, nothing so much, as that eternal and celestial kingdom, where you are to see and enjoy God, and the justice of it; that is, those virtues, those good works, and that grace, which is your title to that kingdom: then you may safely rely that providence will make all things co-operate to your good, and let nothing finally hinder your salvation.

SECT. III.

Q. WHAT mean those words, *Father Almighty*? A. That God the Father is the first person of the blessed Trinity; by nature, the Father of the second person; by grace and adoption, the Father of all good Christians; and by creation, of all creatures.

INSTRUC.—God the Father is the first person of the blessed Trinity, because he proceeds from no other person. The Son is the second person, because he proceeds from the Father, by eternal generation. The Holy Ghost is the third person, because he proceeds both from the Father and the Son: yet we must not imagine there is any inequality among them, who have one and the same essence, one and the same power, one and the same greatness.

2. As we say a man is a father of a family, because his children are his offspring, and because they have their education and inheritance from him; by much greater reason, God is the common Father of all; because all have their being from him: *We are his offspring*, (Acts xvii.) and his universal providence provides for all: but as Christians, by a singular favour and grace, received through the death and passion of Christ, they are adopted sons of God, and heirs to the kingdom of heaven, and have this title to call God their Father, by the right of adoption, which others have not.

3. We call him *Almighty*, which imports an unlimited power to do all things, infinitely more than man can conceive; and therefore it is a great folly to deny what God has revealed, merely because it might seem strange and incomprehensible to man. This omnipotent power of God is mentioned in the

very first article of our creed, because our whole faith and hope is grounded upon it; for we can have no reason to mistrust any mystery of our faith, when grounded on the authority of an omnipotent Being; or to despond under an omnipotent God.

EXHOR.—With what awe and profound respect ought you, O Christians, to begin your creed, wherein you profess your belief of the infinite and eternal God! With what love, when you name him your Father, and great Creator of heaven and earth! Learn to fear his Almighty power. This fear is the beginning of wisdom: let it ever accompany your faith, the better to preserve you in an humble submission to it; let it accompany all your actions, that in them you may avoid evil, and do good more perfectly; let it accompany your thoughts, to banish all evil, even from your mind. Learn, above all things, to love God, whose being you profess to adore, whom you name your Father, your Creator, that gave you life and being. If, by grace, you are adopted among the sons of God, and heirs of heaven, let your souls dwell in heaven, while your bodies are on earth, and remember heaven is your home, your happiness, and last end: *Our conversation is in heaven.*

SECT. IV.

I believe in God the Father Almighty, Creator of Heaven and Earth.

Q. Who made heaven and earth? A. God. Q. Of what did he make them? A. Not of any pre-existent matter, but of nothing, by his only word. Q. Why did he make them? A. To manifest his power, wisdom, and goodness. Q. In how long time were all things made? A. In six days.

INSTRUC.—As the belief of one God, Creator of the world, is the foundation of all true religion, hence the creed and Scripture begin with the creation, as the first point of the divine law, and teach expressly, that the world was not from eternity, or made of any pre-existent matter uncreated, but was created and made, both as to matter and form, by the divine power only of the supreme God; and this, not all at once, but in six days successively, and by parts; the first day being assigned to the creation of the elements, the heavens, the earth, the waters, the light: and the following days, to the distinct creation of the ornaments belonging to each element; as the sun, moon, and stars, for the heavens; animals, trees, and plants, for the earth; fowls for the air, and fishes for the sea: which seems to have been done with design to root the worship of one God

in our minds ; by convincing them, that not only heaven and earth, but every species in them, were the immediate work of no other agent but the omnipotent God ; so to overthrow the idolatry of the heathens, who adored the creatures of every element, for the Creator of them.

On the first day then of the creation, God made heaven and earth ; and heaven he filled with bright spirits innumerable, which we call angels. The earth was then without ornaments or productions, covered over with the waters, which were also created the first day, and the whole overwhelmed with darkness, caused by the absence of light ; when God said, *Let light be made, and light was made*, which, if it were only over one part of the earth, or one hemisphere, could only enlighten that hemisphere, (as the sun at present,) which, if moved round the earth, must make alternate light and darkness, and this alternate light and darkness *one day*. The second day he made the firmament, and divided the waters that are under the firmament from those that are above the firmament : the firmament, or *expansion*, (as in the Hebrew,) may comprise the whole space from the earth to the highest stars, or the whole body of air, which, to this day, sustains an immense quantity of waters in clouds all round the earth, for rain in due season. The third day he collected the waters, that were left on the earth, into one place, proper, by the inferiority of its situation, for a receptacle of them ; and these are the seas : the waters being gone off, the dry land appeared, and this is the earth ; which he commanded to shoot forth all kinds of herbs and trees. The fourth day, he made and settled the celestial bodies, the stars, and the two great luminaries of the earth ; one greater, and the other less, the sun and moon, to rule the day and night, and make a distinction of times and seasons ; thus our day and night depends upon the appearance of the sun above the horizon ; our year upon his annual revolution ; and by the variation of his appearance, over different quarters of the horizon, he makes the distinction of the four seasons. The fifth day he created the fishes and the fowls, one, the inhabitants of the waters ; the other, the inhabitants of the air. The sixth day he made all the living creatures of the earth ; as all the beasts, as well domestic as those of the field ; and all reptiles, or creatures that creep ; some of these for our food, some for our clothing, some for burden. On the sixth day also, but in the last place, was made man ; because the world, which was to be his palace or abode, must be first made, with all its ornaments ; that, as soon as ever he was created, his eyes might be delighted with the sight of the creation ; his ears with the music of the birds, and his taste with the sweet things God had made

for his food; that so his heart might glorify the Creator, for all those things which he had created for the preservation and happiness of his life.

EXHOR.—Adore, O Christian, the infinite power of God in the creation. Give thanks without ceasing, for his great goodness in communicating such blessings to yourself and all creatures. His works are incomprehensible; dive not into the nature of what you cannot in the least comprehend; but learn rather to live well, for a good life is far better than great knowledge. Endeavour to answer the end of your creation, which is to glorify and enjoy your Creator for ever. How can you cast up your eyes to those celestial bodies, the sun, moon and stars, and not admire and revere his power? But how dare you offend that power? If the least of his works are beyond your conception, what must the Maker be? Or if so great be their extent, so beautiful, so glorious the light of those bright stars in the firmament, what must be the extent of the glory of God himself? The thought is amazing! As often then as you behold the heavens, raise up your hearts, and praise God for all the wonders you contemplate there, as well as for all those you have seen on earth; and say, *Blessed be our Lord in the firmament of heaven, and praiseworthy, and glorious, for ever.*

SECT. V.

Of the Creation of Angels.

Q. WHAT are the angels? A. They are pure spirits, of a nature purely intellectual and spiritual. Q. When did God create the angels? A. On the first day, (as is the most probable opinion,) when he made heaven to be their abode. Q. How are they divided? A. Into good and bad. Q. Who were the good? A. They who persevered in grace: them God established in glory, and made them the guardians of men. Q. Who are the bad? A. They who rebelled against God; them he cast into hell; they are called devils, and tempters of mankind; they are the evil spirits, the powers of darkness.

INSTRUC.—When God made the heavens, he created the angels spiritual beings, and placed them therein. They were created in grace, with free-will to choose good or evil. They were not yet in the state of glory; nor did they all along continue in the state of grace; but many of them rebelled against God. For this, he cast them out of heaven, and made a hell to punish them, where they are to be in torment for all eternity. The good, who followed the cause of God, he confirmed for ever in grace and glory. The prince of this celestial

host was Michael ; and the prince of the rebel angels was Lucifer.

God permits us by these evil spirits, called devils, to be tempted, though he gives all-sufficient grace to resist them ; they are styled, by St. Paul, principalities, and powers, and rulers of this darkness. They inhabit the air at present, at least some of them, carrying nevertheless their hell about them, and follow us wherever we go ; drawing us, by evil thoughts, from the love of God, into their own eternal misery. The good angels are the guardians of mankind ; each one of us has an angel-guardian to prompt good thoughts to our minds, and to protect us from evil ; they have the care of us, to preserve us, soul and body, in all our ways ; they carry our petitions to God ; they present our souls, after death, before the tribunal of Christ, and carry them to the place of our deserts, whatever it be, heaven, hell, or purgatory ; so Lazarus, by angels, was carried into Abraham's bosom. Every nation has a tutelar angel ; and, in some sense, they are the governors of the world under God, and will be his messengers, at the last day, to summon all men to judgment : they will separate the good from the bad, at that day ; the good, they will conduct to glory ; the wicked, they will drive into a hell of eternal misery.

There are nine choirs of angels mentioned in Holy Scripture, and among them different degrees of glory ; Seraphims, Cherubims, Thrones, Dominations, Virtues, Powers, Principalities, Archangels. Some incessantly singing the praises of God ; others executing his eternal decrees ; others guardians of souls : all actually enjoying the beatifical vision, and, with holy fear and trembling, adoring their beloved God.

EXHOR.—Behold the power of God in the creation of angels, who are the most noble of all his creatures ; bless and praise him therein. As you see the dismal effect of sin, of one sin, in the fall of the angels ; what must be the effect of your manifold transgressions ? Oh, the horror of sin ! See you repent while that mercy, God denied to them, is now offered to you. Depart from your sins, and return to them no more, lest the lot of the rebel angels fall upon you ; there is nothing so terrible as the punishment of sin.

Behold, again, the effect of virtue, the reward of good, in those blessed spirits, who persisted in the adoration of God—they were confirmed in grace, and established in glory. Let this be encouragement to you, to persevere in virtue, in all good, that you may have the like reward and enjoyment with them in happiness. As you are liable every moment to temptation, be on your guard, watch and pray, while the devil, as a

roaring lion, seeks day and night to devour you ; lift up your eyes and heart to heaven, call God to your assistance, and then you need not fear the most violent assaults of the tempter. As God has given the good angels charge of you, be devout to them, especially to your angel-guardian, and say every day, morning and night, O angel of God, to whose holy care I am committed, enlighten, defend, and govern me this day, this night, from all sin and danger.

As there are several degrees of glory among those blessed spirits, so will there be to the happy of mankind, according to their works and devotion in serving God : blessed encouragement to good ! Persevere, then, with all your might in virtue, that you may be crowned with them in everlasting glory.

SECT. VI.

Creation and End of Man.

Q. WHEN was man created ? A. On the sixth day. Q. How was he created ? A. His body was made of clay ; his soul was created of nothing, and made to the image and likeness of God. Q. Wherein did the likeness consist ? A. In this, that man, as to his soul, is spiritual and immortal, made never to die, and capable of glory and everlasting bliss, in the enjoyment of God, which is also the end for which he was created.

INSTRUC.—God having framed heaven and earth, and all things therein, he proceeded to the creation of man, as the last and finishing work of his hands. On the sixth day he made him, as to his body, of the slime of the earth, and breathed into his face the breath of life ; that is, he gave him a spiritual and immortal soul, and then gave him dominion over all other living creatures.

By a special privilege he was made immortal, never to die or suffer, unless he sinned ; and endowed with original justice, whereby all the motions of sense were perfectly obedient to reason, and reason perfectly subject to God ; in which happy state, he was enabled, by grace, to persevere as long as he would.

God, having cast Adam into a profound sleep, took out one of his ribs, and of it made the woman, to be a companion to him. They were both naked, but not ashamed, being quite innocent, and insensible of evil. God walked and conversed with them in Paradise, a most delightful abode, where they had every thing that could concur to happiness, and all living

creatures were made subservient to them : they were made to love and glorify the Creator there for a time, and then to be translated into heaven, without tasting of death ; and the same was to be the happy lot of all their posterity.

SECT. VII.

Of the Fall of Man.

Q. How did Adam fall ? A. By eating the forbidden fruit. Q. What was the consequence ? A. He was banished out of Paradise, with all his posterity, made subject to all the miseries of this life, and liable to death. Q. Who tempted him to sin ? A. The devil, in the shape of a serpent. Q. How did he tempt him ? A. By prompting and persuading Eve to eat of the forbidden fruit, assuring them, that, by eating thereof, they should not die, but be like Gods.

INSTRUC.—Alas ! this blessed state of man in Paradise was of short continuance : for God having given them leave to eat of all the delicious fruits, except one which stood in the midst of Paradise, called the tree of knowledge, the fruit whereof he forbid them to touch under pain of death, and this to try their obedience ; the devil, transformed and disguised in the shape of a serpent, came and spoke to Eve, and flattered her with an assurance, that, if they would eat the fruit which God had forbidden, they should not die, but be as Gods, knowing good and evil. The woman then seeing it delightful to the eye, and sweet to the taste, she took and eat, and gave it to Adam, who did the like. Immediately their eyes were opened, and they perceived themselves naked, and exposed to shame ; they were seized with remorse of conscience, and a dread of God's judgments ; and, therefore, hearing his voice, they fled from him, and strove to hide themselves in the woods of Paradise ; but they were soon found out, arraigned, and condemned to die, with many woes, both to man and woman, and an eternal curse was laid upon the serpent, that is, the devil, who seduced Eve. They were expelled out of Paradise, and all the miseries on earth attended them.

Thus did our first parents lose Paradise, as the rebel angels lost heaven. See the dismal effects of sin ! Man, before sin, was entirely happy ; after sin, he was entirely miserable. Before sin, he lived and conversed with God ; after sin, he could not bear to appear in his presence. Before sin, he was exempt from death ; after sin, he was doomed to die, and every moment threatened with the terror of it. Before sin, he lived at ease ; after sin, he was bound to labour, and to gain his bread

through the sweat of his brow. Before sin, he was entitled to heaven; after sin, he was destined to hell.

EXHOR.—Adore and worship God for the great and wonderful work of your creation; render him that obedience, homage and duty, which is due from man to his Creator. Answer the end of your creation, and remember you were made to live with God for ever in glory. Every thing in nature is subservient to its end but man. Be ashamed of yourself, and amend for the future: your happiness hereafter depends upon your well governing your life here. Value not yourself for any thing that is of this world: neither for beauty, nor riches, nor power, nor nobility; all these belong to earth, and will soon have an end; but value yourself rather for what you carry in your body, your immortal soul, the image and likeness of God. See you keep it unspotted, and if blemished by sin, purify it again, and this by tears of sincere confession and sorrow. O let not the glory of heaven bend to earth, or the beauty of angels become worse than the brute, and this by your offences.

2. Behold in Adam the beginning and unhappy end of man; his happiness in the beginning, his misery in the end; let the example of the first man deter you from evil: if for one sin God was so severe to him, what will become of you after your almost innumerable transgressions? As you see the due effects of sin, look better to your last end than Adam did. Be careful to fulfil all the commandments of God, and to shun forbidden pleasures. You have great helps to encourage you,—the grace of God given you abundantly in the sacraments. Beware of temptation, and the snares of Satan: all the allurements of this world are as the forbidden fruit in Paradise; fair to the sight, sweet to sense, but deceitful and bitter in the end. No one ever enjoyed them but was forced, with Solomon, to confess that all was vanity, misery, and vexation of spirit. As you are made for another world, think not to find your happiness in this. As you are made for God, without him you will never be happy. Look on yourself as a stranger upon earth; you have no permanent abode here, your abode is heaven; which made St. Paul so often remind us, *to seek things above, and not the things below*. Col. iii. 1, 2.

Walk as in the presence of God always, and do not lose him as Adam did, by sin. Accept of the temporal punishments, which are the effects of original sin, with patience and resignation; they are what all the posterity of Adam is doomed to. With many miseries art thou born; submit to them all, because it is the will of heaven: and as you are born to die, when the hour is approaching, humble yourself under the Almighty hand that strikes you, and recommend your soul, with your most blessed Saviour, into the hands of your heavenly Father.

ART. II. SECT. I.

And in Jesus Christ, his only Son our Lord.

Q. WHAT means this article? A. It means that we believe and put our trust in Jesus Christ, true God and man, the second person of the blessed Trinity. Q. What is the signification of the name *Jesus*? A. A Saviour. Q. Why are we to honour his name? A. Because we owe all good to it. Q. What is the signification of the name *Christ*? A. The anointed. Q. What mean those words, *His only Son our Lord*? A. That he is by nature the only Son of God the Father, born of him from all eternity; and that he is our Lord and our God.

INSTRUC.—As the first article of the creed relates to God the Father, the first person of the blessed Trinity, and to the work of the creation; so the second, and some of the following articles, relate to God the Son, the second person of the blessed Trinity, and to the great work of our redemption. To believe in Jesus Christ, is to believe that God the Son, the second person of the blessed Trinity, was made man to save us, and that he is both God and man; true God, born of his Father, from all eternity; and true man, not in figure, but in substance, having human nature, a body and a soul, with all its powers complete.

The holy name *Jesus* was given to him, not by man, but by the angel Gabriel, and this by God's appointment, before he was conceived in the womb of his mother. It is a name above all other names, to which all creatures must bow; the angels above, the devils below, and man upon earth. The holy name *Jesus* is interpreted *Saviour*, because he came to save his people from their sins, and from hell, the punishment of them. All the good we have received, is through his name. Through *Jesus* was received our faith and religion; through him we hope for remission of sins, and life everlasting; through him we love God, and are in his favour and friendship. All the merit we reap by our prayers, fasting, good works, and virtues, is through the name of *Jesus*; *For there is no other name under heaven given to men, in which we must look for salvation.* Great is the power of his holy name, in putting the devils to flight; by it many miracles have been wrought; *In the name of Jesus*, said Peter to the blind man, *arise and walk.* No doubt it has still the same virtue, if need required it: as then it puts us in mind of our redemption, which we cannot too often think of; it is just, that as often as we hear or speak it, we should pay honour and glory to it, as well by interior ado-

ration in our hearts, as by outward respect. *In the name of Jesus let every knee bend.* Phil. ii. 10.

2. As we read in Scripture, that kings, priests and prophets were anointed with oil, and thence declared the Lord's anointed; for this reason, the name *Christ*, which is interpreted *the anointed*, was given to the Son of God made man, as well as the name *Jesus*; because he was king, priest, and prophet. He was king both of heaven and earth, to whom all power in heaven and earth was given, to sit upon the throne of David for ever, of whose kingdom there shall be no end. *St. Luke i.* He was our high priest, who offered the great sacrifice of redemption, even the sacrifice of himself, for the sins of mankind; and is a priest for ever, according to the order of Melchisedeck. He was also a prophet, the great prophet, from whom all the prophets received their foretelling knowledge. Thus was he, in the most excellent sense, and in the most proper signification, called *Christ*, or the *Anointed*, being anointed king, priest, and prophet, not with oil, but with grace above measure, and with the divinity itself.

3. We call him *our Lord*, and he is truly so, both as God and man; Lord of us and all things, as God by creation! Lord of mankind in particular, by the right of redemption, having bought us with a great price, the price of his blood. *My Lord, and my God!*

EXHOR.—Adore, O Christian, Jesus Christ, true God and man, one and the same God with the Father: *I and the Father are one*, (St. John x. 30,) one supreme Being, one God. Trust in his power, it is through him you live; it is through his goodness you enjoy all the blessings of nature and grace; it is through the merits of his passion, and death, and mediation, your sins are forgiven, and everlasting life obtained.

Let this holy name *Jesus* be for ever deep engraven in your heart; you ought to glory in nothing but in this name, to which you owe your life and salvation: it is our support in affliction, our comfort in death, and our joy in glory. O may I ever adore this sacred name amidst the corruption of this age! O Jesus, I do not only bend my knee, but my heart to thee. *I will exult and rejoice in God my Saviour.*

As you have partaken of that grace which he had without measure; *of his fulness we have all received*, (1 John i. 16,) more or less; see you preserve this rich gift in your soul; increase it by doing good; lessen it not by doing evil; *Receive not the grace of God in vain*; make not void the blessing of heaven.

As you confess him *your Lord*, see you render him homage; do him all service, through love, fear, and obedience.

SECT. II.

The Incarnation more fully explained.

Q. WHAT means the incarnation? A. It means that God the Son, the second person of the blessed Trinity, was made man. Q. How was he made man? A. He assumed human nature, a body and soul, like ours, which subsisted together with the divine nature, in one and the same person of the Son of God. Q. When was he made man? A. At that instant when he was conceived in the womb of his blessed mother, the *Virgin Mary*, when she gave her consent, saying, *Behold the handmaid of the Lord, be it done to me according to thy word.* Q. For what end was he made man? A. To redeem mankind, lost by Adam's Fall. Q. How did he redeem us? A. By dying for us, and paying the satisfaction that was due to God, for our offence. Q. What benefit did we reap by it? A. We were restored to grace, and made heirs to the kingdom of heaven.

INSTRUC.—The unity and trinity of God, whereby we understand that one and the same divine nature subsists in three persons really distinct; and the incarnation of the Son of God, whereby the two natures, divine and human, were united in one person, are mysteries of mysteries; the two principal mysteries of the Christian faith; and the ground-work upon which our religion is built.

The incarnation was most necessary for the salvation of mankind; because, by the decrees of God, man could not otherwise be freed from original sin. Man could not be redeemed by any other than by a divine person; because it being a work of infinite satisfaction, none but an infinite Being could atone in full, to an infinite justice offended; and this he did by becoming man, and shed his blood for us. No sooner did Adam sin, but God decreed and promised the redemption of man, when he told the serpent who seduced Eve, that the *seed of the woman should crush his head*: who is that seed of the woman, but Christ; born of a Virgin, who has destroyed the power of the devil? This was the design and end of the incarnation, to rescue mankind from the power of the devil: the Son of God out of mere goodness, and an immense mercy, is made man, to free us from the sin of the first man: an infinite Being appears to atone for an infinite offence; he repairs our guilt, he frees us from the eternal punishment of it; he makes us greater than before the fall, by adopting us among the sons of God, and making us co-heirs with himself in his kingdom; and at length,

after death, and a resurrection to life, he establishes us with the angels in everlasting glory. This could be the work of none but God, and we may truly say, the incarnation was the effect of his infinite love to mankind : *So God loved the world, as to give his only begotten Son.* St. John iii. 16.

EXHOR.—Bow down, O Christian, and adore the incarnation of the Son of God. Great was the work of your creation, to be framed out of nothing ; but greater the work of the incarnation, to be freed from worse than nothing, the evil of sin, and hell, its punishment ; the first was an effect of God's power, the other an effect of God's love. So great and incomprehensible is this mystery, that we have all reason to say with St. Paul, *O ! depth of the riches and wisdom of God ! how unsearchable are his judgments, and his ways beyond finding out !* Why should we doubt or fear to submit to all the other mysteries of the Christian faith, while we have this before our eyes, and believe it, that God the Son was made man, was born of a woman, lived in poverty, suffered and died as man, even the death that was due to sinners.

ART. III. SECT. I.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. How was he conceived ? A. Not by human generation, but by the power and virtue of the Holy Ghost. Q. When was he conceived ? A. At the instant the Virgin Mary gave her consent, saying, *Behold the handmaid of the Lord, be it done to me according to thy word.*

INSTRUC.—The conception of our blessed Saviour was purely a work of God, beyond our comprehension. It was all miraculous, full of mystery ; far different from the ordinary conception of other men, by human generation : his conception was the immediate work of the Holy Ghost, and not of any man. That his body was formed of the substance of his mother, is indeed a natural thing, for all men are in like manner formed ; but that a virgin, who never knew man, should conceive a son ; that his human nature should subsist in a divine person ; that his mother, remaining a virgin, was also a mother, mother of God, mother of man, are mysteries beyond the reach of nature, and capacity of our understanding, and peculiar to none but himself. How wonderful is it, that God and man, the servant and the Lord, should be united by such a union, as to be one and the same person ? It is a thing beyond conception, and yet it is true ; *O ! depth of the riches and wisdom of God !* This indeed we may in some small measure un-

derstand by a comparison, as of two grafts upon one stock, not mixed or confounded together, since they bear different fruits, while yet they are but one tree, as being in one and the same stock.

EXHOR.—What have you, O Christian, here to do, but to admire the stupendous works of God, wrought in your favour? You are not to inquire *how*, but to adore the thing done; to adore your blessed Saviour's incarnation, not as a work of man, but a work of Heaven. Humble yourself, as being conceived in sin, brought forth in sin, born in ignorance, with a corrupt nature, full of the evil propensions of original sin, which incline you to all kind of evil. Praise God in the conception of his Son, which, through his grace, has delivered you from all those evils you brought with you into the world; through him you are purified from original sin, you are enlightened in faith, and established in all good.

SECT. II.

Born of the Virgin Mary.

Q. WHEN was our Saviour born? A. On Christmas-day. Q. Where was he born? A. In a stable at Bethlehem. Q. Of whom was he born? A. Of the blessed Virgin Mary. Q. What wonders happened at his birth? A. The singing of angels; the adoration of the shepherds; the coming of the Magi, or three kings. Q. In what condition was he born? A. In distress, poverty, and want; he was born in a stable, laid in a manger.

INSTRUC.—The apostles thought it not enough to have taught us only the conception of our Saviour; but would farther teach us what we are to believe of his nativity, and therefore added, *born of the Virgin Mary*; because his birth is filled with divine mystery, and much to our instruction, as well as his conception.

Joseph and Mary being obliged to repair to Bethlehem, in obedience to an edict of Augustus Cæsar, to have their names enrolled in the place of their origin, and finding no room for them in the inn, were forced to lodge in a stable; here it was the blessed Virgin Mary brought forth her Son, she still remaining a virgin after his birth, as she ever was before it. This was in the depth of winter, and at midnight. He was born at a time when the world, after long and bloody wars, was in peace; as a token that he came to make peace between heaven and earth, to reconcile God and man. He was born of a virgin, to show how great a lover of purity he is, and how pure our souls ought

to be when we receive him in the holy communion. He was born in an humble state, born in a stable, laid in a manger; because this best answered the end of his incarnation, which was to teach a contempt of the pride and pomp of the world; and, unless he had taught this by example, as well as doctrine he had never been believed. But, as St. Dennis remarks, in his person "Wonders were joined with humility," angels came from heaven, and sung at his birth; and presently after, he was adored by the shepherds, who were Jews, and afterwards by the kings who were Gentiles, to signify that he was now born to save both Jews and Gentiles.

EXHOR.—Approach, O Christian, to the manger, with a heart filled with gratitude, love, and adoration. Adore the new born infant with the shepherds, and the kings; glorify him with the angels, love him with Mary and Joseph. Alas! there are but few who bear these holy sentiments in their hearts; many slight the nativity of their Redeemer, as if it had never been; others live in a total oblivion of it, and some make it a time rather of mirth and revelling than devotion. But you, O Christian, lay up all those divine secrets in your heart, as Mary did. Adore in spirit and truth, and let your life speak the blessing you received. Answer the end of the incarnation, which is, *to live soberly, justly, and piously in this world*. O may my soul bless and praise his nativity now and for all eternity! Oh, may I be humble, as he, in the stable in Bethlehem; may I condemn, as he, all earthly pomp and vanity; may I suffer, as he, that I may partake of his glory.

SECT. III.

Of the Life of Christ.

Q. WHAT are the principal circumstances or particulars of the life of Christ? A. His circumcision, his presentation, his flight into Egypt, his disputing with the doctors in the temple, his infancy and youth, till the age of thirty, was spent in humility and labour.

INSTRUC.—These are the particulars the gospel has revealed of the life of Christ, from his birth in Bethlehem, till the age of thirty. 1. That on the eighth day after his birth he was circumcised according to the law of Moses, and received the name of *Jesus*: for, unless he had been circumcised, the Jews might afterwards have rejected him upon this very pretence, of his being an uncircumcised man, and therefore not of the race of Abraham. The holy name *Jesus* is the same as *Saviour*, or one who is come to save us, and was most properly given to

the Son of God made man, who comes to save, not some one nation only, but all, and this not from temporal only, but from eternal ruin. 2. That at the end of forty days he was presented in the temple, at Jerusalem, by his mother, as her first-born son, according to the prescript of the same Mosaic law, and was there confessed and published to be the Redeemer of the world, by holy Simeon, and Anna the prophetess; as his birth before had been revealed to the shepherds by angels, by whom God usually spoke to the Jews; and afterwards to the three kings or Magi (a name in Persia, given to those who applied themselves to sciences and religion) by a miraculous star, astrology being their peculiar study; so now he revealed to Simeon and Anna by inspiration, the usual way in which he enlightens his saints. 3. That soon after he was born, St. Joseph, admonished by an angel, that king Herod designed to destroy him, took the infant and his mother, and fled into Egypt; where he remained till the death of Herod. Herod, in the mean time, being extremely alarmed with the coming of the three kings, or Magi, to adore the new born King of the Jews, sent his soldiers to murder all the male children in Bethlehem and the neighbourhood, from two years old and under; and these are the holy innocents whose festival the Church keeps in the time of Christmas. 4. That at his return from Egypt, he came with his parents and dwelt at Nazareth; where, at the age of twelve years, he went with them, according to the custom of the festival time, to Jerusalem; and here his parents, having lost him for three days, at length found him again in the temple, disputing with the doctors, and astonishing all with his answers. After this, returning with them to Nazareth, he was subject to them, *advancing in wisdom, in age, and in grace, with God and man*; for though he had all grace and science at his first conception, yet he might show greater signs both of wisdom and grace, in proportion as he advanced in age.

EXHOR.—Embrace, O Christian, the following lessons. As Christ your Saviour and Lord submitted to the law of circumcision, so do you obey every point of the law of God: if he who was without sin, would be subject to the law made for sinners, how much more ought you, who are a sinner, to be subject to the law of grace? Dust and ashes, learn to obey your God! As he was presented in the temple, present you also yourself in the churches, and there make an offering of yourself and your all to God, from whom you received all. Adore your blessed Redeemer with the kings, not now in the manger, but on the throne of his glory; adore him also on the altar, with the same faith as they; they adored him true God, under the form of an infant; you adore him true God and man,

under the forms of bread and wine; say with St. Thomas, at length fully convinced, *Ah my Lord and my God*. Offer with them your gold in charities to the poor, the incense of devout prayer, and the myrrh of a mortified and contrite heart. See the persecuting hand of Herod, and learn from the blessed infant Jesus, to suffer persecution for justice; learn from the holy innocents to die for Jesus. As he went every year with his parents up to Jerusalem, at the festival time, how wonderfully does he here teach you to bear a due respect to all the festivals of this Church, and to be punctual in complying with all the obligations of them. Praise God on those festivals of the saints, for the blessings you have received through their intercession. As he returned, and was subject to his parents, so be you subject both to spiritual and temporal superiors. *Obey those whom God has placed over you*: children, obey your parents; servants, your master; every Christian his pastor. Let every one learn from Jesus to do his duty as his state requires, in all submission, humility, and labour, flying vain-glory and applause, for so he spent all his infancy and youth for our example.

SECT. IV.

Of the Manifestation of Christ.

Q. WHEN did our Saviour manifest himself to the world?

A. About the age of thirty, which is the perfect age of man.

Q. To whom did he manifest himself? **A.** To the Jews in the first place, because the promise of the Messiah was made to them and their forefathers.

Q. How was he manifested to the Jews? **A.** By his precursor, St. John Baptist; by the voice of God the Father, *This is my beloved Son*; and by his doctrine and miracles.

INSTRUC.—The time was now come, when the divinity of our Saviour, which was absconded in the time of his infancy and youth, was to be clearly manifested; now he was come to the perfect age of man, by preaching his law, by working miracles, and converting the world. For this end, St. John Baptist, his precursor, was sent beforehand to prepare the Jews to receive him. A very extraordinary person was St. John; born of parents that were both saints; conceived by his mother, St. Elizabeth, in her old age, when she was naturally past child-bearing; his birth and future greatness, foretold to Zachary, his father, by an angel; sanctified in his mother's womb; and born with the public rejoicings of the people. These prerogatives of St. John, together with his mortified life in the desert,

and his *baptism of penance*, by which he had converted great numbers of the Jews, had raised a suspicion, first in the inferior people, (*St. Luke* iii. 10,) and, at length, in the Sanhedrim, the great council of the nation, that perhaps he might be the Messiah; and hereupon they deputed an embassy of priests and Levites to him, to know whether he was the person, or whether they were to expect another? His answer was quick and plain, *that he was not Christ*; but that *Jesus of Nazareth* was the person, whom he pointed out to them; and that, as to himself, he was only his forerunner, unworthy to untie the latchet of his shoes.

It was to acquire this testimony of St. John Baptist, but chiefly to receive authority from God the Father, and also to give an example of obedience to every thing that God had counselled as well as commanded, that Christ, at his first appearance to the Jews, presented himself publicly to receive the baptism of John; upon which occasion the heavens were opened, the Holy Ghost, under the form of a dove, was seen to descend upon him; a voice from heaven was heard, *This is my beloved Son, in whom I am well pleased*; and St. John gave this testimony of him to the Jews, *Behold the Lamb of God, behold him that taketh away the sins of the world.* St. John ii. 29.

Immediately after his baptism, he retired into the desert, where he fasted forty days and forty nights, and then was tempted by the devil: and, as all kinds of temptations are insinuated into our souls, either by pleasure, or by honours, or by riches, the tempter had the boldness to tempt him by these three, his usual enticements; as by pleasure, when he said to him, *Bid that these stones be made bread*, (*St. Matt.* iv. 3,) which, in Scripture, is usually taken for all kind of food; by pride, when he suggested to him to throw himself down from the pinnacle of the temple, for vain glory and ostentation, that he might be received by the hands of angels; by riches, and indeed by all his temptations together, when he showed him all the kingdoms of the world, and the glory of them. He that was both God and man, could not sin; yet he permitted himself to be thus tempted, that by his complete victory over the tempter of mankind, he might merit that grace for men, by which all temptations are overcome.

A short time after, there was a marriage at Cana of Galilee, and Jesus, with his mother and disciples, was invited to it: here, at the request of his mother, *the wine failing*, he changed the water into wine, which *transubstantiation* was his first miracle; and thenceforward he began to preach the gospel, and work miracles without number, throughout all Jewry and

Galilee, the Jews flocking in tribes to see his miracles, and hear his doctrine; and now his fame was spread into all the neighbouring countries.

EXHOR.—Learn, O Christian, from St. John Baptist, to lead a life of innocency, purity, humility and penance, that you may increase the grace you have already received. Learn from Christ, who, after his victory over the tempter, was served by the hands of angels, that it is by mortification and fasting, you are to overcome the temptations of the bad angels, as well as to arrive to the society of the good ones: be obedient then to the fasts of the Church, and accept them as from Christ, in imitation of his fast; it is by prayer and fasting all devils are cast out. The first miracle of our Saviour, at the marriage of Cana, was to confer a blessing, and this at the request of his mother; and all his miracles afterwards were blessings: consider the miracles of grace he has since done for you, and the many spiritual blessings he has conferred upon you, and beg he would increase them, through the intercession of Mary, particularly those that are most wanting to you. Bear a particular devotion to her; if she had so much influence on her son when upon earth, the same surely she has now in heaven.

SECT. V.

Of the Doctrine of Christ.

Q. Is the doctrine and law of Christ more excellent than that of Moses? A. It is. Q. In what? A. It reveals the mysteries of faith more clearly; it teaches greater virtues; and gives grace to put the law in practice.

INSTRUC.—*The law was given by Moses, grace and truth by Jesus Christ.* St. John i. 17. Although the Old Testament and the New are both from the same God, yet the new law is more excellent than the old; because the old law was given to a people who are compared to children in their minority, under their tutors, who are not capable of the same perfection as men; but the new law is given to teach all that perfection which we can attain to in this life; so the old law was perfect only comparatively to the people and the times for which it was given, perfectly well ordered for them, but not so absolutely perfect as the new. In the old law, the Jews had the belief of one God, Creator of heaven and earth; but the mystery of the blessed Trinity was not then clearly and explicitly revealed: this was reserved to the only begotten Son, who is the bosom of the Father, who, without leaving the bosom of the Father, came into the world, and revealed this high mystery, that the

divine nature subsists in three persons, and that God is Father, Son, and Holy Ghost, three distinct persons and one God. Hence he commanded his apostles to baptize all Christians in the name of the Father, Son, and Holy Ghost; declaring hereby that all three are equal, since he would have all people consecrated to God in the name of the three. He also teaches in clear terms, *I and the Father are one*, (St. John x. 30,) the very Jews hereby perceiving that he made himself equal to God: and if the Son be one God with the Father, because he proceeds from the Father by generation, and has the divine nature communicated to him by that procession, then, since the Holy Ghost also proceeds from the Father and the Son, and has the same divine nature with them, all three are equal and one God.

The Jews also in the old law had the faith of a Messias to come; but they did not clearly know that he was to be God incarnate; and as this was the most essential thing for the world to know, and nothing at that time more necessary, after the belief of a God than a faith in him who came to be the world's Redeemer; hence, in the Gospel this is the next mystery revealed, that he himself is the Messias, foretold by Moses and the prophets, and that he is the only begotten Son of the Father, equal and the same God with him, and as such, he says, *I and the Father are one* (St. John x. 30,) that he is also true man, and in that quality, he says, *The Father is greater than I*. St. John xiv. 28.

And, because many of the Jews, even of the Sanhedrim, as the sadducees, at that time, denied the immortality of the soul, and the resurrection of the body, in which point the very wisest of the heathens were ever wavering; he proceeds to reveal clearly the dignity, the immortality, the true nature and felicity of the soul, and future resurrection of the body, and the life of the world to come.

As to the moral precepts of the old law, he did not come to destroy the obligation of them, but to fulfil them more exactly; and therefore, at the beginning of his Gospel, he expresses the esteem he had of the law of nature, expressed in the writings of Moses and the prophets, by declaring that those who break any point thereof shall be as nothing in his kingdom, whether in the Church militant or triumphant; but that he who fulfils it, and teaches others to fulfil it, shall be great among the great in heaven: for, as the law of nature is not sufficient, without revealed religion, to make it binding, and add perfection to it, so neither would any religion be sufficient, that did not include the law of nature, and sanctity of morals; hence he makes it an essential condition, in his Gospel, for obtaining life everlasting,

to keep the commandments of God ; especially the two great commandments, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; and thy neighbour as thyself* : declaring hereby, that the love of God is our most essential good, and that this is preserved in our hearts only by fulfilling every other point of his law ; as the love of our neighbour is by works of charity and mercy, by feeding the hungry, giving drink to the thirsty, clothing the naked, &c. by doing good for evil, by forgiveness of injuries, by praying for our enemies, and persecutors, by doing good both to good and bad, the just and unjust, as God does good to us ; in all things doing as we would be done by, and wishing both friend and enemy the same eternal happiness as ourselves.

The heathens themselves knew the definitions of moral virtues, but as the knowledge of virtue is not virtue, unless it be reduced to practice, which cannot be done, unless corrupt nature, which violently draws us from it, be subdued, hence he gives many precepts in the Gospel, of self-denial, mortification, fasting, carrying the cross, and this in order to withstand that corrupt nature ; otherwise we shall be virtuous only in speculation, but never in practice.

As this divine law of Christ teaches every virtue, so he forbids every sin, even the least ; not only the outward acts of sin, as the Pharisees, but inward desires and wilful thoughts of evil. He represents sin to us as the foulest thing of all others, the greatest evil, the work of the devil, the most odious to God, and most destructive to our essential good, to be avoided at the hazard of life and all things ; commanding a separation from every thing that may give occasion to it, whether father, mother, brother, sister, or wife, though it be as dear to us as an eye, and as necessary as our right hand ; and as the love of the world is the root of most of our sins and temptations, by inflaming our passions, he pronounces many woes to the rich and carnal Jews, who confined their hopes to the earth ; teaching his disciples to despise all things here, to fix their hearts upon God alone, and the joys above, as the highest point of wisdom ; declaring the steps by which we are to ascend into eternal beatitude, to be those very things which are opposite to what the world calls beatitude. At the same time he represents sin as the foulest thing in the world, and an eternal evil to the impenitent ; he represents God as infinitely merciful, ever ready and inclined to pardon all who are willing to return to him ; declaring openly, that he came into the world to seek and save those that were perished ; in confirmation whereof, many persons are represented in the gospel as restored to happiness through penance ; the adulteress

forgiven; Magdalen absolved; the publican justified; the prodigal restored to honour; Peter received in favour after his fall; the thief, in the last moments of life, promised paradise; to show that through him, who died for us, there is pardon for the penitent to the last moment.

To induce us to the practice of his doctrine, he proposes the highest motives to us; and eternity of torment for the wicked, which he represents as a gehenna of fire, a hell, a place of darkness, of weeping, and gnashing of teeth; a fire that will never be extinguished, a worm that never dies; and an eternity of joys for the good, which he represents as a banquet, a marriage-feast, a kingdom, a heaven, a paradise, where delights and joys will be without end, in the sight and enjoyment of God.

But because the letter of the law and doctrine alone is not sufficient for us, especially in our infirm state, who, being born in sin, with a corrupt nature, can neither avoid sin, or do any thing worthy of eternal life, or even believe in God, or come to his service, without grace, which is a supernatural help that flows immediately from God; for this reason, the most excellent property of the new law is to give grace by the sacraments, which are few in number, easy in practice, and powerful in effect.

As this law and doctrine of Christ is to remain to the end of the world, and to be succeeded by no other gospel, by no other religion, by no other law more perfect; since herein is taught as great perfection as we can attain to in this life, and by the greatest master; accordingly he established a Church for the propagation and perpetuity of it, which is to be succeeded by no other church; with a positive command for all to hear and obey it; and with a promise that the gates of hell shall not prevail against it; that the truth shall remain in it for ever; and that himself will be ever present with it, till the world shall end.

Of this his Church he made his apostles the first pastors, with a power to ordain their successors; and of the apostles he made St. Peter the head, with a commission to feed the whole flock, both *the sheep and the lambs*; to be the apostle both of the Jews and Gentiles; and gave to him *the keys of the kingdom of heaven*, which power descends to all his successors. The Church so established and built upon the faith of Christ, with the sacraments of divine institution, was never more to be changed by any human power, not even by the apostles themselves.

But as the servants of God, from the beginning of the world, were ever persecuted by the wicked, the founder of this

Church has forewarned us, that it shall meet with tribulations, vexations, persecutions; that parents, and children, and brethren, will be divided against each other, on account of that divine religion, which one professes and the other hates; but that we value not human respect; fear not man, but God only; confess him before men, that he may confess us before his Father, promising all who faithfully serve him, that not a hair of their heads shall perish; that he will make their souls happy after death, and raise their bodies out of the dust, in glory: that in the end there shall be a day of judgment, when himself will come as Judge to call all the wicked to account, and then the reprobate shall go to eternal punishment in hell, and the just shall ascend to eternal life in his kingdom.

The doctrine and law of Christ was not by himself delivered in writing, as that of Moses, because it was far more becoming the dignity of so great a person and lawgiver as the Son of God made man is, to write his law in the hearts and souls of men.

EXHOR.—Embrace, O Christian, the doctrine of Christ, who came not only to be a Redeemer, to pay the ransom of your sin, but to be a master, to instruct you in the way of life eternal. You will be never the better in the end to have believed, unless you have lived as he taught. Adore the ever blessed Trinity, by him revealed; you cannot be saved unless you believe and glorify the three persons, Father, Son, and Holy Ghost; profess Christ to be the Son of God incarnate, the same God with the Father and the Holy Ghost; profess him truly man, not in figure and appearance only, but in substance: these are the two principal points of his Gospel, and the two principal mysteries of our faith; without this belief there is no salvation for us. Permit not your belief of the immortality of the soul, and a future resurrection, so clearly now revealed by Christ, to stagger at the silly objections of libertines, who make a banter of eternal happiness, and hope their souls will be annihilated after death, and totally extinct, like the souls of brutes: but you, O Christian, instructed by the doctrine of Christ, make the salvation of your immortal soul *your only necessary*. Often meditate on the life of the world to come, on the joys above, and the torments below, and the eternity of one and the other: strive to enter into life, by keeping the commandments; you can only enter into heaven by this narrow gate, by this narrow way, and few there are that find it. Above all, preserve the love of God in your heart; it is only to be preserved there by obeying all his commandments. Harbour in your heart also the love of your neighbour, by works of charity; and if you are failing therein at present, beg

of the Holy Ghost to enkindle it again in your breast; you can never be united to God, so long as you are disunited from your neighbour. Practise, as far as your state will permit, even the counsels which God gives you; at least, let not your heart be too much attached to the love of those things which he counsels you against: those evangelical counsels are given for no other end, but that you may keep the commandments with more ease, and with greater perfection. Look on sin as our Saviour represents it, as the greatest evil, and destructive of your greatest good; but, if, by misfortune, you are fallen into it, still remember you have an advocate with the Father, and never let this belief depart from you, that there is remission of all sins through him to the penitent. But as you can neither do good, nor decline from evil, or depart from sin, without grace, neglect not the sacraments of grace, and, as Christ teaches, pray without intermission for it. Never harbour a thought of leaving the communion of the Catholic Church, which once established by Christ, and made proof by an omnipotent Power against all powers of hell, is to last to the end of the world: how miserable have they made themselves who have left it. At the same time prepare your soul for temptation, tribulation, and persecution, as our Saviour has forewarned; this the good will meet with wherever they go; only to learn to bear your cross after the example your blessed Redeemer has set you, and the doctrine he has taught, which leads securely to life everlasting.

SECT. VI.

Of Christ's Miracles and Virtues.

Q. DID our Saviour work miracles? **A.** He did, such as never had been done before. *St. John xv. 24.*

INSTRUC.—As the doctrine Christ taught was in many points above human understanding and comprehension, not to be demonstrated like other sciences, and in several other points, contrary to flesh and blood; it was requisite that he should confirm the truth of it, by undoubted miracles; for without such, who would believe that he was God, under the form of a mortal man? This he did in the sight of all the Jews, for the space of three years and a half, throughout Galilee and Jewry. He showed his power over all parts and species of the creation; the heavens, the earth, the winds, the seas; over rational creatures, and irrational, spiritual and corporeal, good angels and bad angels, the living and the dead; he showed his power also over all kinds of diseases and death, curing all, wherev-

er he set his foot, that were presented to him, and even some that were absent; the lame, the blind, the deaf, the dumb, the palsy, the dropsy, the fever, and raised the dead to life: and although in some of these miracles he invoked God, his Father, by prayer, to show that he was man, and in that quality subject to the Father; yet, for the most part, these miracles were done by his own power alone; by a power not limited to any particular time, place, person, or disease; but cured all diseases in all persons, when he pleased, without any control, by a word of his mouth, or a touch of his hand, or a nod of his will; without any previous preparation of prayer or fasting, and without invoking any other power above his own; in which respect his miracles were divine, worthy of him who is one and the same God with the Father, and far different from those done by Moses and the prophets formerly, or by his disciples since; and are an undeniable proof, a certain conviction, that his doctrine is true, and that he is Christ, the Son of God; this being that very point of his doctrine, for the proof whereof all those miracles were wrought.

At the same time he did such wonders, his own person was the greatest miracle of all; and his life the most astonishing example of virtue, especially of humility, meekness, benignity, mildness and patience, towards the Jews. He was gracious to sinners, even to astonishment, but severe in reprehending hypocrites, as the scribes and Pharisees; he taught the way of God in truth, without respect for men's persons, or the fear of any one; yet at the same time lived in a wonderful submission to the established powers; and punctually observed the ceremonies of the Mosaic law from his infancy: for these being types and figures of himself, which were not fulfilled till his death, consequently they were yet in force; and for this reason he would observe them, as well to set an example of perfect obedience to others, as also to afford no matter of scandal to the Jews, who would otherwise have disowned and denied him to be their *Messias*, on this very pretext, of his being a transgressor of the law of Moses, and therefore not sent from God, who gave the law to Moses.

EXHOR.—Learn, O Christian, to admire and live the life of Jesus; none will be saved but such as resemble him. *Romans* viii. 29. Be humble then as he, in all your ways, in your words, actions, conversation, comportment, but chiefly in your heart; fly, as he, all vain-glory and self-praise. Nothing is so unbecoming a disciple of Christ as pride of heart; the proud will no more find a place in heaven than Lucifer; carry yourself with meekness, mildness, sweetness, and humanity towards other men, as he did; see your own infirmities, and you will

the better know how to bear the infirmities of others ; behold yourself in their imperfections. Be obedient, after the example he has set you, to all points of the divine law, to all the precepts of the Church, and to the *lawful orders* of all the established powers and superiors. Give your mind, as he, to prayer and holy contemplation. Say with him, *I came not here to do my own will, but the will of him that sent me.* St. John vi. This is the life of a Christian, an imitation of the life of Christ ; and will be your joy, your glory, and your crown, to have in all things fulfilled the will of God. *He that does the will of God, remains for ever.* 1 John ii. 17.

ART. IV. SECT. I.

Suffered under Pontius Pilate, was crucified, dead and buried.

Q. How did Christ enter Jerusalem, the last time when he came to suffer ? A. He entered in a kind of triumph. Q. How was he received ? A. With loud hosannas and acclamations of the people. Q. What followed after that ? A. The night before he suffered, he eat the Passover, or Paschal Lamb, according to custom, with his disciples in Jerusalem. Q. What did he do at this his last supper ? A. He arose from the table, and washed his disciples' feet. Q. What else ? A. He sat down again, and instituted the Holy Eucharist. Q. What was his discourse to them ? A. He foretold many things that would happen ; that one of them would betray him ; others abandon him ; another deny him : he recommended humility, love, and charity, and promised to send them the Holy Ghost, the Comforter.

INSTRUC.—Our blessed Saviour now began to fulfil what he had formerly foretold his disciples : *Behold we go up to Jerusalem, and all things shall be accomplished that were written by the Prophets, of the Son of Man ; for he shall be delivered up to the Gentiles, and shall be mocked, and scourged and spit upon, and then put to death.* St. Mark x. 33.

The time being come, when he was to suffer for our redemption, he would ride in a kind of triumph into Jerusalem, as going with joy to die for our salvation ; but, in the midst of his triumph, and the acclamations of the people, foreseeing the destruction of the holy city, he wept over it, and bewailed the blindness of the Jews ; this shows how little we ought to be transported with honours when they abound, but consider that we still live in a vale of tears. To-day he is received with acclamations and hosannas, and within a few days they cry out, *away with him, crucify him* : how inconstant are the joys of this world, how unstable the minds of men !

His enemies could not bear this triumph : they held the great council of the Jews, and there it was decreed he should die ; and bargained with Judas, for thirty pieces of silver, to betray him into their hands.

He then ordered his disciples to prepare a spacious dining-room, where he eat the last supper, and instituted the most blessed sacrament of the eucharist, wherein he gave to his disciples his body and blood, under the forms of bread and wine, as the greatest proof of love he could leave them before he died ; but first would wash their feet, to signify with what purity they and we, ought to receive him.

The manner of this divine institution was as follows : supper being ended, he took bread, gave thanks to God, blessed the bread, broke it, and distributed it to his disciples, saying, *Take ye and eat : this is my body, which shall be delivered to you : do this in remembrance of me.* St. Matt. xxvi. St. Mark xiv. St. Luke xxii. In like manner he took the chalice, that is, the cup of wine, and when he had given thanks, he gave it to them, saying, *Drink ye all of this : for this is my blood of the New Testament, which shall be shed for you, and for many, for the remission of sin : do this as often as you shall drink thereof, in remembrance of me.* Here he made his apostles priests, when he gave them power to do what he had done, consecrate this sacrament in both kinds, to represent his body slain, and his blood shed on the cross ; which being a propitiation for sin, is also a sacrifice : but this command only regards priests, there being none present, when it was given, but the apostles. Thus he fulfilled the promise made them before, when he said to them, *I am the living bread that descended from heaven, if any one eat of this bread, he shall live for ever, and the bread which I will give, is my flesh, for the life of the world.* St. John vi. 51, 52.

This divine sacrament is a perpetual memorial of his death ; a token of his eternal love for mankind ; and a signal pledge of future glory, to such as have a humble belief of it, and worthily receive it. *He that eateth of this bread (with a firm faith and a pure heart) shall live for ever.* St. John vi. 59.

EXHOR.—Follow, O Christian, your blessed Jesus, with admiration, love, compassion, and sorrow, through all the circumstances of his Passion, from his entrance into Jerusalem, to Mount Calvary. Lay up with the blessed Virgin Mary, whatever you see or hear, in your heart. Let humility attend you with him, as well in prosperity as adversity : if you are ever so prosperous, still remember the tears of Jesus over Jerusalem ; for penance is necessary to us at all times ; nay, the more you are exalted, the more need you have of bewailing your offences, as you are frail, and the more exposed to sin. Let not the

vanities of the world cause you to forget God, but learn to condemn the shortness and inconstancy of all temporal things; the world passes, but the truth, which is from God, remains for ever.

Adore, with humble submission, the mystery of the blessed eucharist: admire the love of Jesus to you in its institution: all the mysteries of faith are incomprehensible to sense and reason; yet we may comprehend that if God could create something out of nothing (as in the creation,) he could change one thing into another: and if we believe him true God under the form of man, why cannot we believe him true God and man, under the form of bread and wine, since himself, who is eternal Truth, hath said it; *This is my body, this is my blood.* As the Holy Ghost was seen under the form of a dove, so we may, and ought to believe Christ present under the sacramental species. Often then renew your faith of this mystery, saying, with St. Thomas, *Ah! My Lord, and my God.* Attend those sacred mysteries with profound respect, and often receive them, with a heart full of love, purity, and faith; and whenever the devil tempts you to doubt, say, *I believe, Lord; help my incredulity.* Mark ix. 23.

SECT. II.

Suffered under Pontius Pilate.

Q. WHAT did our Saviour do after his last Supper? **A.** He went out of Jerusalem, to the garden of olives, called Gethsemani, to pray, attended by three of his disciples, Peter, James, and John. Here he began to be seized with fear, trouble, and grief, which he expressed in these words: *My soul is exceeding sorrowful, even unto death, stay here and watch with me.* **Q.**

What happened after this? **A.** Going from his disciples, about a stone's cast, he fell on his face, and, in an agony, sweat drops of blood, which ran down on the ground. Three different times he prayed to God the Father, to turn from him the bitter cup, that is, those sufferings then represented to him; but each time he added to his prayer, *Nevertheless, not my will, but thine, be done:* and then an angel came from heaven to comfort him.

Q. Did not his disciples watch and pray with him? **A.** No: three times he visited them in the garden; the first time, he found them sleeping, and reproved them for it: *What, could you not watch one hour with me? Watch and pray, that you enter not into temptation; the spirit indeed is ready, but the flesh is weak.* The second time, he found them so far overpowered by sleep that they knew not what to answer: and the third time he

said, *Sleep now, and take your rest, for the time is come, when the Son of Man shall be betrayed into the hands of sinners. Arise, let us go hence, behold, he that betrayeth me is at hand.* Q. What followed immediately after? A. Scarcely had he spoke the word, when Judas Iscariot appeared, with a company of soldiers, which the priests, scribes, and Pharisees had sent with the traitor, to take Jesus; and Judas gave them a signal, that, whomsoever he should kiss, that was the man: then coming up, he said, *Hail, Master, and kissed him.* Jesus, to move him to repentance, said no more, but, *Friend, why art thou come hither? What, Judas, dost thou betray the Son of Man with a kiss?* Q. Was he then taken by the soldiers? A. He first went and met the soldiers, and asked them, *Whom seek ye? They answered, Jesus of Nazareth. He said to them, I am he: and immediately they recoiled backward, and fell to the ground.* He repeated the same words again, and then surrendered himself, and they seized him, and bound him. Q. What became of his disciples who were in the garden with him? A. They proffered to defend him by the sword: St. Peter drew his, and cut off Malchus's ear, one of the high-priest's servants; but Jesus reprehended him for it, bid him put up his sword, and, by a miraculous touch of his hand, cured Malchus: notwithstanding these wonders, they carried him away, and then all his disciples fled.

EXHOR.—Learn, with Jesus, in the garden, to pray with profound reverence, fervour, humility, and resignation. Learn again from Jesus in the garden, how to bear adversity with patience: *it is God that inflicts*, it is the part of man to obey. Let this be ever your voice, *Father, not mine, but thy will be done.* This will bring the angel of comfort, under the severest trials: take all your afflictions as the just punishment of sin: accept the stroke of divine mercy, that you may avoid the stroke of divine justice.

Beware of covetousness: this was the ruin of Judas, and is the destruction of infinite souls. If riches abound, set not your heart upon them; still make them give way to the riches of eternity: give often to the poor, to make amends for your excesses in entertaining the rich. Reject not the call of God, as did Judas, and the perverse soldiers, whom miracles done even upon themselves, could not convert; but repent while the time of mercy lasts, and leave off sin; greater is your perverseness than theirs, if, after so many miracles done for yours and the world's conversion, after miracles of mercy and providence that shine over you, you still continue obstinate in sin. Trust not to your own strength, as did Peter, and the rest of the disciples,

but watch and pray, that you fall not into temptation; temptation leads you into sin, and sin to damnation. *He that stands, let him take heed he does not fall.* 1 Cor. x. 12.

SECT. III.

Suffered under Pontius Pilate.

Q. WHAT did they do with Jesus, after he was taken in the garden? A. They led him bound to Annas, and Annas sent him to Caiphas, who was high-priest for that year. Q. How did they treat him before Caiphas? A. The chief priests, and scribes, and the ancients, with the high-priest in council, examined him concerning his doctrine and his disciples: he answered them, that he had always taught in public, and, in secret had taught nothing; *Why then, says he, do you ask me? Ask them that heard me.* At these words, one of the high-priest's servants struck him on the face, saying, *Answerest thou so to the high-priest?* Jesus, with great mildness, replied, *If I have spoken ill, give testimony of evil; but if well, why striketh thou me?* Q. What witnesses did they bring against him? A. Many false witnesses; but their testimony did not seem sufficient. Q. What question in particular did the high-priest and the council propose to him? A. This: *If thou art Christ, tell us plainly:* he answered, *If I tell you, you will not believe me:* they all replied, *Art thou the Son of God?* He said to them, *You have said that I am.* The high-priest put the same question to him, and adjured him by the living God, to tell them whether he were Christ the Son of God? Jesus answered, *Thou hast said it; I am he.* The high-priest then rent his garments, saying, *He has blasphemed, what need we any further witnesses; what do you all think?* They answered, *He is guilty of death;* and they condemned him forthwith. Q. How did they then use him? A. They spit in his face, hoodwinked him, and struck him with their fists, saying, in mockery, *Prophecy, O Christ, who it is that smote thee:* and added many other abuses and blasphemies. Q. What did he suffer more in the house of Caiphas? A. It was here Peter thrice denied him; accused the first time by a servant-maid, that he was with Jesus of Nazareth, and that he was one of his disciples, he denied it; and, going out of the palace into the porch, the cock crowed. Then another maid-servant said, *This man was also with Jesus of Nazareth;* and thereupon being questioned by those who sat with him at the fire, whether he were not one of his disciples? he denied it a second time, and swore he knew him not. About

an hour after, a kinsman of Malchus said to him, *Did not I see you in the garden with him ? for your very speech betrays you.* He denied it a third time, with cursing and swearing, that he knew not what they said ; and presently the cock crowed a second time. Q. Did Peter repent ? A. Yes : Jesus looked back at Peter, and brought to his mind what he had foretold : *This night, before the cock crows twice thou shalt thrice deny me.* This look of Jesus was an aspect of mercy, and a secret motion of grace, which opened Peter's eyes to see his fault, and so mollified his heart, that he immediately went out and wept bitterly. Q. What became of Judas ? A. He returned the money, and, in despair, hanged himself, confessing that he had betrayed innocent blood.

EXHOR.—Follow Jesus, O Christian, into the court of Caiphas, and see what you may learn from him : many false witnesses came in against him ; take heed of wrong censuring others ; of rash judgment, slander, detraction ; for, by these things you shall not escape the judgment of God. *Rom. ii. 3.* If your neighbour lays any thing false to your charge, vindicate yourself with mildness, and return not evil for evil, but overcome evil with good.

Jesus, when his own private honour, as man, was concerned, kept silence ; but when his Father's glory was likely to suffer, he boldly confessed himself to be the Son of God : humble yourself under your own private injuries, but be ever prompt to defend the honour of God, when it is attacked, and never be ashamed to profess or practise the truth of his gospel, for which he died ; *He that confesseth me before men, I will confess him before my Father.* *Matt. x. 32.*

Be astonished at the insults, mockeries, and blasphemies of the Jews, and join not with them in profaning his holy name, by swearing and cursing. Behold, in Peter, the inconstancy and infirmity of your state ; confide in God, and distrust yourself ; and, if you have followed Peter in sin, follow him in his quick and speedy repentance, when Jesus turns to you, by the inspiration of divine grace.

Under your greatest crimes, neither presume of God's mercy, nor, like Judas, despair of pardon ; but, with king David, say, *Have mercy on me, O God, according to thy great mercy ; and, according to the multitude of thy mercies, blot out my iniquity.* God is both able and willing to forgive, when we are truly humble and repent : an humble and contrite heart he never despises in any one.

SECT. IV.

Suffered under Pontius Pilate.

Q. WHAT was done to Jesus the next morning? A. They led him to Pontius Pilate, who was governor of Judea, for the Roman emperor Tiberius: they accused him to Pilate, that he was a seditious man, who encouraged the country to rebel, and forbid the people to pay tribute to Cæsar. Jesus made no answer; but Pilate finding no proof against him, and plainly perceiving that the Jews accused him through malice and envy, tried many ways to acquit him; and, hearing he was a Galilean, he sent him to Herod Antipas, who was son of Herod the Great, and tetrarch of Galilee. Q. How did Herod behave to him? A. He was glad to see him, expecting to see some miracle from him; but Jesus was silent to all their accusations, at the court of Herod, and disappointed his expectation; for which, Herod despised him, and, clothing him with a white garment, in derision, sent him back to Pilate. Q. How did Pilate proceed? A. Finding no cause to put him to death, he endeavoured to release him. Q. How? A. First he proposed to them to scourge him, and then acquit him. This not being liked, he contrived another way: it being the custom, on the festival day of the passover, to release one prisoner, he proposed to their choice either Jesus or Barabbas, thinking they would petition for the life of Jesus before Barabbas, who was a robber and a murderer. Q. What choice did they make? A. The chief priests persuaded the people to beg the life of Barabbas, and petition that Jesus might die. Q. What then did Pilate do? A. Receiving a message from his wife, not to concern himself in the death of this just man, for that she had suffered a great deal in her sleep that night on his account, he still endeavoured to release him, and asked them a second time, whom he should dismiss? They still cried out, *Put this man to death, and give us Barabbas.* Q. What said Pilate to this? A. He said, *What evil hath he done? I find no cause in him.* Q. What then said the Jews? A. They doubled their cry; *Crucify him, crucify him.* Q. Did Pilate still endeavour to release him? A. He did, and to move them to compassion, he then ordered him to be scourged, and, leaving him to the soldiers, they platted a crown of thorns, and put it on his head, clothed him with a purple garment, and put a reed in his hand for a sceptre; and then, upon the knee, saluted him, King of the Jews, struck his head with the reed, and spit in his face. Q. What then did Pilate do with him? A. He brought him

forthwith to the Jews, and in compassion said, *Behold the man !* They still cried out, *Crucify him.* Pilate still excused him, saying, *I find no fault in him.* They alleged that he ought to die because he had made himself the Son of God : this made Pilate still more fearful to put him to death ; and the Jews perceiving it, insisted in the last place, that he had made himself king, and that every one who does so is a rebel to Cæsar, and that he is no friend to Cæsar, if he dismissed him. Pilate hearing this, and fearing they would send an accusation against him before the emperor, at length, to content them, condemned Jesus to be crucified ; at the same time he washed his hands, saying, *I am innocent of the blood of this just man ; look you to it ; and all the people answered, Let his blood fall upon us, and our children.*

Thus Pilate and the Jews were both guilty of his death : Pilate, according to his own words, *I have power to crucify thee, and I have power to release thee.* But the Jews, who betrayed him into Pilate's hands, were guilty of the greater sin ; because they knew more of his doctrine and miracles : and the just judgment of God soon after fell upon them for it, in the destruction of their city, temple, and nation, and an end was put to their law and sacrifices, by this great Sacrifice of the Cross, of which the others being types and figures, must of course cease, after they were once fulfilled.

EXHOR.—Learn here, O Christian, from Jesus, to bear all calamities with his meekness, mildness, and patience. Think not you, who are servants, to fare better than your Master. *All who live piously in Jesus Christ, shall suffer persecution.* 2 Tim. iii. 12. If then, you are slandered or belied, think of those false accusations before Pilate. If treated with contempt, and below your deserts, think of Jesus and Barabbas. If reviled, think of his buffets, and of him scourged at the pillar, and crowned with thorns.

Let no human respect bias you from your duty with Pilate, or cause you to betray the cause of God : God must be obeyed before man ! O, how many with him are drawn away from heaven, through the influence of vain earth ! How many from the love of God, for fear of man ! How many pawn their souls, lest their bodies should suffer ! But you, O Christian, remember the difference between the judgments of God, and those of men : fear not man, who can only hurt the body ; rather fear God, who can destroy both body and soul, and render them miserable in flames, for all eternity.

Join not with the Jews in crucifying Jesus, like those relapsing impenitent sinners, mentioned by the Apostle, (Heb. vi.) *Who crucified to themselves again the Son of God.* All who fall into

mortal sin, and return not unto penance, do the like: swearers, blasphemers, the lewd; the profane, drunkards, gluttons, who make a god of their belly, following their corrupt nature, their passions and vicious inclinations, like the Jews or heathens. As you see the temporal judgments fallen on that reprobate race, think of those eternal judgments fallen on other reprobate sinners, and which wait on your sins, if not cancelled by timely repentance.

SECT. V.

Was crucified, dead and buried.

Q. WHAT did they do with Jesus after his sentence of death? A. He was led away, loaded with his cross to be executed on Mount Calvary; but fainting under the burthen of it on the way, they hired a man of Cirene, called Simon, to carry it for him. Jesus seeing the women and people that followed weeping for him, said to them, *Daughters of Jerusalem, weep not for me, but for yourselves, and for your children; for if these things are done in the green wood, what will be done in the dry wood?* Q. What was the punishment of the cross? A. It was the punishment of the worst of malefactors, the most infamous and torturing death of any. Q. How was he crucified? A. His hands and feet were bored with nails, and fastened to the cross, and for greater ignominy, they crucified him between two thieves: while they were crucifying him, he prayed for them, saying, *Father, forgive them, for they know not what they do.* Q. Did the thieves repent, who were crucified with him? A. One of them repented, but the other did not: he that was penitent, rebuked the other for blaspheming, and said to him, *We indeed suffer justly, but this man hath done no evil.* Then he said to Jesus, *remember me, O Lord, when thou shalt come into thy kingdom;* and Jesus replied, *This day thou shalt be with me in paradise.* Blessed fruit of repentance! Q. How long did he hang on the cross? A. For three hours, and then expired. Q. How did his crucifiers behave to him, whilst he hung on the cross? A. The people who were looking on, with the chief of the priests, the scribes, and ancients, passed by the cross, and reproached him, bidding him come down from the cross and save himself, if he were Christ, the king of Israel, and the Son of God. The soldiers also insulted him; divided his garments, and drew lots for his seamless coat. Q. Where was the blessed Virgin Mary, his mother, when he was crucified? A. She, with Mary Magdalen, and another, called Mary, and John the son of Zebedee, stood near to the

CROSS. Q. What said Jesus to them? A. To his mother he said, *Woman, behold thy son.* To his disciple John, *Behold thy mother.* Q. At what hour was Jesus crucified? A. About the sixth hour, or noon; and for three hours the sun was darkened, and darkness covered the whole earth. Q. When did he expire, and what were his last words? A. About the ninth hour, or the third after noon, he cried out with a loud voice, *My God, my God, why hast thou forsaken me!* (that is, why hast thou left me to suffer this bitter torment!) And soon after he said, *I thirst*; and they gave him vinegar and gall to drink. Having tasted of it, he said, *All is accomplished*; and then with a loud voice, he said, *Father, into thy hands I commend my spirit*; and bowing down his head, gave up the ghost. Q. What happened at his death? A. The earth trembled, the rocks were rent, the vail of the temple was rent in two from the top to the bottom, the graves opened, and many of the dead rose up to life. Q. Did not these prodigies convert the Jews? A. The captain and the soldiers confessed, *Certainly this man was the Son of God*; and the people returned to Jerusalem, knocking their breasts; but the nation in general remained impenitent. Q. What became of the body of Jesus when he was dead? A. It was taken down the same day from the cross, and honourably buried by Nicodemus and Joseph of Arimathea, who were his disciples, by a grant of Pilate, in a new monument which Joseph had made in a garden near to Mount Calvary.

EXHOR.—Place yourself, O Christian, at the foot of the cross, and make the following reflections. Who is it that suffers? God the Son made man suffers and dies. From whose hands doth he suffer? From all sorts of people, from the highest to the lowest; from Jews and Gentiles; from friend and from enemy: put not your trust in man, who is all deceit; trust only in God, who is truth itself. What doth he suffer? All manner of torments; he is wounded from head to foot, and at last dies a most painful and ignominious death. Murmur not at your afflictions, but look on the face of Christ crucified. For whom doth he suffer? For you and all mankind, to restore you to immortal happiness in the kingdom of heaven. What had become of all if he had not died to redeem man? All had been lost for evermore, like the fallen angels. O what ingratitude after all this, to offend him? How doth he suffer? With divine patience; he murmurs not, he complains not, as one that is mute, not opening his mouth. See you behave in like manner: Again how doth he suffer? In the height of charity, he prays for his enemies; he forgives those that were tormenting him; he promises heaven to the penitent thief: he suffers

with the greatest meekness, when reviled, did not revile, but took all their mockeries, insults and reproaches. Learn here to do good for evil, and to pray for those that persecute you. Learn how to die; these were his dying words, *Father, into thy hands I commend my spirit*; and thus was obedient unto death: learn to live the life of Jesus, if you would die the death of Jesus; and let a true love of him, true contrition for sin; obedience to God, and resignation to his will, conduct you to the grave.

ART. V. SECT. I.

He descended into Hell, the third day he rose again from the dead.

Q. WHITHER did our Saviour descend? A. Into that part of hell called *Limbus Patrum, the Limbus of the fathers*. Q. Why did he descend thither? A. To release the souls that were there. Q. What souls? A. The souls of all the just, patriarchs, prophets and saints, who died before our Saviour's coming. Q. How did he descend? A. Not in weakness or by force, like other dead, but in power; not as a captive, to be detained there as others, but as a conqueror, triumphant over the devil, sin, and hell, and *free among the dead*, (Psalm lxxviii. 4.) as it became the Son of God made man.

INSTRUC.—It is an impious error to believe, as some do, that hell here signifies the grave, while the fourth article sufficiently declares his death and burial in the grave; the fifth then saying, that he descended into hell informs us, that while his body was in the grave, his soul departed elsewhere; not indeed into that part of hell, (as some still more impiously hold) where the damned spirits suffer everlasting torments, and deprivation of the sight of God, since, as his soul was ever united to the divine person, it could suffer no more than God could suffer in human nature: as then his body was without corruption in the grave, so his soul was without harm or blemish in hell: *Thou wilt not leave my soul in hell, nor wilt thou suffer thy holy one to see corruption*. Psalm xv. 10. By the hell then, to which he descended, is meant, not the place of eternal pain, but the place which detained for a time, the souls of those who died in the grace of God, from the beginning of the world, whether they had yet some remains of sin to expiate; or whether they were at rest in Abraham's bosom, as the Scripture speaks. All these waited for the Saviour of the world, to enter with him into the glory of Paradise, whose gate was shut against Adam, and his whole posterity, till the Redeemer came. Nor must we imagine that he descended thither only in power, or that only his

power descended thither; but his soul itself, which was still united to his divine person, descended into hell, to show the power he had obtained, as man, by his passion and death; that in the name of Jesus every knee might bow, not only in heaven and upon earth, but even in hell below, where he released the innocent and distressed souls that were there detained until his coming.

EXHOR.—Adore, O Christian, every mystery of your Saviour and Redeemer; adore his descent into hell, since he descended into hell to prevent our descending thither for the future; in token whereof, the souls of the saints now do not descend into those lower receptacles of the dead, as formerly, but ascend to the joys above. Go, however, in thought, into those lower regions, and behold the dismal effects of sin. There in one part of hell you may see the despairing torment of the damned; weeping, mourning, torture, deprivation of the sight of God for all eternity. There, in another part, you may also see the effects of venial sin in purgatory, which must be blotted out by torments exceeding great, before those souls can enjoy the sight of God. Repent then, and make your pardon secure here; do penance for what is past, and with great care avoid all sin for the future, even the least, that your present tears may prevent those future ones. The tears of a few moments here, may deliver your soul from hell; there your tears will be eternal, and eternally unfruitful.

SECT. II.

The third day he arose again from the dead.

Q. How long did our Saviour remain in the sepulchre? A. Part of three days. Q. On what day did he rise again? A. On the third day, or *Sunday*. Q. By whom was his resurrection revealed? A. By an angel. Q. Why did he remain so long in the grave? A. To show that he was truly dead. Q. Why did he retain the print of the nails in his hands and feet, and the mark of the spear in his side after his resurrection? A. To show that he was risen again in the self-same body in which he was crucified, and that those adorable wounds might continually plead in our behalf before God. Q. What benefit do we reap from his resurrection? A. It confirms our faith and hope, that we shall also rise again. Q. To whom did he first appear? A. The first apparition recorded in Scripture, was to Mary Magdalen; the second to the holy women, who came with her to embalm his body; the third, to St. Peter; the fourth, to the two disciples going to Emmaus; the

fifth, to all the apostles met together, except St. Thomas, who was absent; all these were upon the day of his resurrection.

Q. Did he appear at other times? A. Many other times, until his ascension. Q. What discourse had he with them? A. He discoursed of many things concerning the kingdom of God.

INSTRUC.—Jesus Christ being dead on the cross, and his body laid in the sepulchre the same day, which was Friday, the eve of the Jewish Sabbath, on the third day, which was Sunday, he arose, alive and glorious; and the guards the Jews had set about the sepulchre, were struck as dead; there was a terrible earthquake at the time when he arose; an angel also descended from heaven, whose aspect was as lightning; and some of the holy women who came betimes in the morning to embalm his dead body, were much surprised to find the sepulchre opened, and to see angels there, who said to them, *You seek Jesus of Nazareth, who was crucified; he is risen again, he is not here, but go tell his disciples and Peter, that he goes before you into Galilee, there ye shall see him, as he told you.* St. Mark xvi. 6.

The Apostles had great difficulty to believe his resurrection, and were not persuaded of it, till they had seen him with their eyes, touched him with their hands, and had eaten and drank with him. He appeared to them many times, during the forty days between his resurrection and ascension. He gave them instructions concerning his Church, which the Scripture calls *the kingdom of God*: he gave them also the power of forgiving sins, and of working miracles; and lastly, gave them a commission and authority to go and preach his Gospel to all nations; *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

We must believe not only that he is risen again, but that he raised himself to life by his own power; for his divine person, being united to his body, and to his soul, even when they were parted from each other by death, he therefore could when he pleased unite them again; *I have power*, said he, *to lay down my life, and I have power to resume it again: as man*, indeed God the Father raised him to life, and so holy Scripture affirms; but *as God*, he raised himself.

The end of his resurrection, was first to show the power and glory of God, and his own power and divinity; and that he might be glorified and exalted by his resurrection, who had been humbled by his passion. It was also to confirm us in the faith of his doctrine, and in the hopes of our own resurrection; that as he, who was dead, is risen again; so we, the members of that

body whereof he is head, shall one day also rise; and this by the same power whereby he raised himself. *Blessed be God, through whose abundant mercy we have this lively hope, by the resurrection of Jesus Christ from the dead.* 1 Peter i. 3.

EXHOR.—In contemplating the resurrection of Christ, bow down, O Christian, and adore the infinite power of God your Saviour: the Lamb that was slain, and now risen again, is worthy to receive all honour, glory, and benediction from all creatures. As he has confirmed his doctrine thereby, see you embrace and practise the truths it teaches; as of obedience, humility, patience, mortification, and penance; let not your faith rise up in judgment against you. As he, by rising from the dead, has confirmed you in the belief of your own resurrection, see you render it glorious, as it is now in your power, by seeking the things that are above, by having your conversation in heaven, by fixing your heart, where your treasure is. Jesus Christ, your Redeemer, Saviour, Mediator, your God, and final beatitude; beware of being entangled in the false and transitory joys of this world. As Christ rose to die no more, rise you from the death of sin, to a life of grace, to fall no more. Lead a penitential life for what is past, and let sin have no more power over you, as death now has now no more power over him.

ART. VI.

He ascended into Heaven, sits at the right Hand of God he Father Almighty.

Q. WHEN did our Saviour ascend into heaven? A. After he had remained forty days with his disciples, and confirmed them in the faith of his resurrection. Q. From whence did he ascend? A. From the top of Mount Olivet. Q. How did he ascend? A. With hands lifted up, and blessing his disciples. Q. Was he carried up to heaven by angels? A. No; being God as well as man, he raised himself into heaven by his own power and divinity. Q. Why did he ascend up to heaven? A. To take possession of that state of bliss for himself and us; and to draw our hearts after him, by a firm faith of his doctrine; by a stedfast hope in his promises, and a true love of him above all things. Q. What is meant by these words, *Sits at the right hand of God*? A. It is a figurative expression, which imports the possession of supreme power and glory he has received from the Father: to *sit* imports the stable possession and enjoyment of it; and *the right hand of God*, denotes the highest place of honour and glory in heaven; and signifies that Christ, as God, is equal to the Father; and as man, is in

the highest glory and happiness that human nature, united to the divine Person, can be raised to.

INSTRUC.—Here, O Christian, you are taught to believe the most glorious mystery of your religion, which is by St. Luke described after a wonderful manner. All other mysteries have a relation to the ascension, as to their end; all are perfected and completed in this: they begin from the incarnation, and conclude in the ascension. This then is the most complete and glorious. Other mysteries show his humility and condescension; but this shows his supreme glory and divine majesty.

Our blessed Redeemer having consummated the work of our redemption by his death on the cross, and confirmed it to us by his resurrection, he then remained forty days on earth with his disciples; appearing to them at certain times, confirming them in their faith, and discoursing with them of the kingdom of God, and the government of the Church. He had now accomplished all, for which his Father sent him upon earth; nothing now remained, but to ascend into heaven, to take possession of that blessed place of glory he had purchased for mankind. He then took his disciples unto Mount Olivet, to be witnesses of his ascension; where, lifting up his hands, and blessing them, he was elevated in their sight, into heaven, and they filled with an ecstasy of joy and consolation. Two angels stood by them, (whom the Evangelist calls men,) and said to them, *Ye men of Galilee, why stand you looking into heaven? This Jesus, who is taken from you into heaven, shall so come as you have seen him going into heaven, (Acts i. 11.)* which was spoken of his second coming to judgment.

He ascends from the top of Mount Olivet, that, where began his suffering, there should his glory be completed. He ascends in the sight of all his disciples, that they should all bear witness, and preach his glory to an infidel world. He ascends triumphant over Satan and hell, leading in joy all those blessed souls into bliss, who had been deprived thereof, even from the sin of Adam; and thus he opens the gate of heaven again to exiled man. He ascends not as Elias, carried up by angels, but by his own power and divinity, true God, as well as true man. He ascends into heaven, as the fittest place for his glorified body and soul; as also to draw our hearts after him; confirming us, by his ascension, in the faith of his doctrine; strengthening our hopes in his promises, attracting our love, and inflaming our desires of enjoying him; according to that of St. Paul: *Relish the things that are above, not those on earth.* You see the way to glory is to suffer for justice sake, like Christ himself, *who was obedient and humble unto death, to the*

death of the cross, for which God hath exalted him. St. Phil. ii. 8.

EXHOR.—As you, O Christian, are taught to believe the glorious ascension of our Saviour into heaven, lift up your eyes often, and your heart thither, where your treasure is gone; for Jesus is the only treasure of a Christian's soul. As this world is but a banishment, heaven is your only home; there, says St. Paul, *Seek the things which are above.* Jesus purchased it for you at a dear rate, and now has taken possession of it for himself, and for us his servants: for, as he is man, he is the head of mankind, and we the members; and as such, entitled to the same glory with him, though not to an equal degree of glory with him. Follow him thither by a living, not a dead faith: *Blessed are they who have not seen, and yet have believed.* Follow him by hope, confiding wholly in his merits, promises, and grace. Follow him by charity, having your hearts strictly united to him by love, and your minds fixed on him in glory. O happy Christian, who still attends his blessed Redeemer in this vale of tears.

Remember and learn three lessons, with relation to the three great mysteries of your redemption. 1. Your blessed Saviour dies on the cross, to teach you to die to all earthly things, so far as they may prejudice your salvation, and that you may not yield to the temptation of them. 2. Jesus rises again to teach you to rise from the death of sin, by penance, to the life of grace, so as to sin no more. 3. Jesus ascends into heaven, to teach you, that while your mortal body lives on earth, you ought with your heart to despise what you trample upon with your feet, and not to be in love with dirt, with your chains and banishment; but that your thoughts, wishes, and endeavours, be employed in aspiring to a more solid good; according to that saying: *Let your conversation be in heaven,* (Phil. iii. 20,) O let your hearts and minds with Jesus, dwell above in everlasting glory.

ART. VII. SECT. I.

From thence he shall come to judge the quick and the dead.

Q. WHAT is the meaning of this article? A. That Christ shall come at the last day from heaven, to judge all men according to their works. Q. Shall not every one be judged at his death? A. Certainly he shall. Q. What need then of a general judgment? A. That man may be judged not only as to soul, but body. Q. What else? A. That as Christ on earth was rejected by many, he may now be owned and glorified be-

fore all in heaven, earth, and hell; this to the joy of the good, and confusion of the wicked.

INSTRUC.—As our Saviour, at his first coming, appeared in his mortal body to redeem and save us, so at his second coming, he will appear in his glory and majesty to judge us; and this is therefore called *the day of our Lord*. There are two days of judgment; the day of every one's death is a day of judgment to them; the soul is no sooner departed from the body, but is immediately carried by the sentence of the just Judge of mankind to the place of its deserts. The second, is the great day of general judgment, when all mankind shall be judged, body and soul, and then shall receive the last and decisive sentence of salvation, or damnation. The reasons for this last and general judgment are, 1. That the world may see exact justice done to every one; that it may see how just God is in rewarding the good, and punishing the wicked. 2. That as our bodies were partakers in all the good or evil we have done, they may eternally be partners in the punishment or reward; for which reason the final sentence cannot be pronounced till the body is risen from the dead. 3. That as Christ on earth was denied by many, he may at the last day be owned and glorified before all: he will then be confessed to be God and man; by the good, to their everlasting comfort, and by the wicked, to their great confusion. Lastly, that the providence of God may be clearly manifested in all his proceedings through time; why he permitted the good oftentimes to suffer, and the wicked to prosper; and then glory will be given to that divine providence, which has been the subject to many of complaint in this life.

SECT. II.

Q. WHAT are the signs that shall go before this day? A. Antichrist shall appear and seduce many. Q. Who will be the precursors or forerunners of our just Judge? A. Enoch and Elias, who are not yet dead. Q. Where are they now? A. In some delightful hidden region; as to Enoch, we know he was translated into Paradise. *Eccl.* xliv. 10. Q. What will they then do? A. They will bring many to repentance, and at last die for their faith. Q. What signs will immediately be before the last day? A. There will be signs in the sun, moon, and stars, as mentioned in holy writ. Q. What else? A. The sign of the cross shall be seen in the heavens, to be a comfort to the good, and a terror to the wicked.

INSTRUC.—Great and terrible signs will appear before the last day: there will arise false Christs, and false Prophets,

who will do strange wonders and prodigies, and seduce a great number of souls; even the elect will but hardly escape their errors: but their reign will be but short, even the great Antichrist shall reign but three years and a half. To balance this desolation, Enoch and Elias will come again, and espouse the cause of Christ; they will oppose these diabolical teachers, support the good in their faith, convert vast numbers, and then they shall both suffer martyrdom.

After that, there shall be terrible signs of God's anger in the sun, moon and stars: the sun and moon shall be darkened, the stars change their places, all nature be overturned, and the whole world destroyed by a prodigious raging fire. The sign of the Son of Man (the cross) shall appear in the heavens, to the great confusion of the Jews, who crucified him; to the confusion of the infidels, who refused to believe him; to the confusion of heretics, who persecuted his Church; to the confusion of those, who by their bad morals brought a scandal upon his religion: but to the everlasting joy and glory of those who professed and glorified him in their lives and actions. Sweet Jesus! grant us all perseverance in thy holy Church and religion, that we, with the just, may with confidence lift up our minds and hearts to thee, amidst the terrors of that dreadful day.

SECT. III.

Q. WHAT will follow after these signs? **A.** The Son of Man shall appear in great power and majesty, in all the glory of God incarnate. **Q.** What will then follow? **A.** He will send his angels with a trumpet, to summon all to judgment. **Q.** What examine will be made there? **A.** The examine of our whole lives, even of the most secret thoughts and actions. **Q.** Who is to be the judge? **A.** Christ, who is both God and man. **Q.** Who will be our accusers? **A.** The devils and our own guilty consciences.

INSTRUC.—After all things foretold by Christ and the prophets have been completed, then shall our Saviour, who by the Father is appointed Judge of the living and the dead, be seen in the clouds, coming with great power and majesty to judgment. He shall send forth an angel with a trumpet, and a loud voice, that will be heard from the highest heaven to the lowest hell, from the remotest land to the deepest sea, and all the dead in their monuments shall hear the voice of the Son of God; and by the administration of angels, shall awake in the dust, arise and come to judgment; none excepted, not even the least infants; all shall rise again, from Adam, to the last

that shall be born of Adam. Then judgment shall begin, *the books will be opened*, and the whole life of man will be displayed to the whole world. This account will be from the first use of reason to the last life: all our thoughts, words, and actions will be brought to light; all our good ones, and all our bad ones. All our hidden sins, and all the sins we have caused in others: all the gifts, and all the talents of grace we have received, and how we managed them. Every one will be examined concerning his state of life, office, and obligations.

But this is what will make judgment the most terrible, *because God is Judge*; Jesus Christ, true God and man. A judge infinitely knowing, whom we cannot deceive; infinitely powerful, whom we cannot resist; infinitely just, whom we cannot bribe; and of supreme authority, from whose sentence there is no appeal.

And who are those that will come against us as witnesses to accuse us, but the devil and our own guilty consciences? He was our enemy while living, in tempting and overcoming us; so will he be our enemy at the last day, to bear witness of our sins, and to involve us in the like punishment with himself: our very consciences will rise against us, by the decree of the Almighty; *I will convince you, and set you before your own face*. We ourselves then shall be witnesses, against ourselves; we shall be self-condemned, and be forced to say, *By the just judgment of God I am condemned*.

SECT. IV.

Q. WHAT will the sentence be in favour of the good? A. Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world. Q. What will be the sentence of the wicked? A. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Q. Who will pronounce this sentence? A. God himself, who is an unchangeable Being, unalterable in his words; his truth shall remain for ever; heaven and earth may pass away, but his word never shall. Q. After this sentence, what will become of the damned? A. They shall go into eternal punishment. Q. What will become of the just? A. They shall go unto eternal life. Q. What is meant by the quick and the dead? A. By the quick, all that shall be living at the time of his coming, (who nevertheless shall all once die, when the world will be destroyed;) by the dead, all that have died from Adam to that day.

INSTRUC.—This sentence of happiness will be so joyful to the elect, that no tongue of man or angel is able to express

it; and will be the blessed effect of those good works they did while living; *Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world; because when I was hungry, you gave me to eat; when I was thirsty, you gave me to drink, &c.* and the more they did of these good works, the more glory they will have: happy soul that is called by God from labour to rest; from the valley of tears to the greatest joy, and from all misery to everlasting happiness! *Possess the kingdom:* what is this kingdom, but to have the clear sight and enjoyment of God, and his happiness for ever; to be united to God, and to be one with him in eternal glory? But O sentence of the reprobate! *Depart ye cursed!* Depart from God! from heaven! never to see God, or to enter into the company of the blessed! This is that hell of hells which is called the *pain of loss*. Now, not only to lose all good, but to sink into an abyss of everlasting torments, without hope of comfort, is the *pain of sense*, which the very worst of sinners cannot firmly believe without trembling; but when this is added, *everlasting fire*, it both makes it inconceivable and inexpressible: yet this *eternity of pains* we have from the mouth of God, who is truth itself, and knows all things as they are in truth. When sentence is thus passed upon all mankind, the damned will go to the place of their torment, which is hell; the blessed to the abode of their happiness, which is heaven, the celestial paradise. O tremendous sentence, which determines our lot for eternity!

EXHOR.—Adore now, your blessed Redeemer, who will one day become our Judge. O make him now, what he always desires to be, by virtue, and a good life, a merciful Saviour to you: live so now, that joy may appear in your countenance at that day. Abhor your past sins, which will, if not repented for, turn him from mercy to wrath and indignation against you. Prepare yourself with all your might, to give a good account of death. Judge yourself now, that you may not then be judged; confess your sins now, as if you were before him, with the same humility and truth as you would confess them at judgment. O what sorrow, what contrition, what good purposes would you not then have? Glorify him now by your good works, that you may then receive a crown.

Remember thy last end: place daily before your eyes those signs, those terrors that will forerun that day. As often as you hear or see any convulsions in nature, as winds, storms, thunders and lightnings; O think well of those last and terrible convulsions, which will subvert the whole earth: you tremble to see even a single house on fire; O tremble, to behold in mind

the whole earth in a conflagration. Be ready now to hear the voice of God: *arise and do penance*, that you may hear it to your everlasting comfort: *arise and come to judgment*.

O what will then have been the life of worldlings? What will have been their riches, honours, pleasures? No more than an empty dream, or bubble upon the water: so it will seem to themselves, the moment that death surprises, judgment seizes, and eternity awakens them. O my soul, repent now, and here put a stop; increase no longer that terrible account, which must be given to an all-seeing, all-powerful, and just Judge. Make amends now for the injuries done by your sins, by such good works as will both satisfy for them, and sign your glory, viz. charities to the poor, and acts of penance to yourself. Strive now to gain that blessing which will be pronounced in favour of the elect: *Come ye blessed, &c.* It is altogether in your power at present; and if, alas, you shall hear the reverse, who can you blame but yourself? God gives you time, help, and grace, to save yourself; he is now always with you; and if, after all his favours, you despise and forsake him, wonder not if he should forsake you; wonder not, if he should say to you as to the ungrateful Jews, *I will go and you shall seek me, and you die in your sins*. O think what a terrible thing it is, to lose God and all good! What a torment to suffer fire! What despair to endure it without end! *Remember thy last things, and thou shalt never sin.*

ART. VIII.

I believe in the Holy Ghost.

Q. Who is the Holy Ghost? A. The Third Person of the Blessed Trinity. Q. From whom does he proceed? A. From the Father and the Son, by love. Q. Is he equal with them? A. Yes, he is the same Lord and God as they are, and has the same divine perfections. Q. Why is he called the enlivening spirit? A. Because he gives life to all our actions, and inspires us by his grace to all good. Q. In what form has he appeared? A. In the form of a dove, in the form of a bright cloud, and the shape of fiery tongues. Q. How many are the special gifts of the Holy Ghost? A. Seven; Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of our Lord.

INSTRUC.—As in the first article we are taught what we are to believe of God the Father, and of the creation; and in the six following, what we are to believe of God the Son made

man, and all the mysteries relating to our redemption; so in the present article is declared what we are to believe of God the Holy Ghost.

St. Paul insinuates how necessary it is to be well instructed in this matter; for when he came to Ephesus, and found certain disciples, he said to them, *Have you received the Holy Ghost? and they said, We have not so much as heard if there be a Holy Ghost; he replied, In whom are you then baptized?* Acts xix. 2. As if he said, What can your baptism avail, if you have not heard of the Holy Ghost, and do not believe in him, in whom all Christians are baptized, and by whom all are confirmed and strengthened in their faith.

It is not enough then to believe in the Father and Son, unless we also believe in the Holy Ghost; so the Creed, having taught us to profess our belief of the Father, who is the first Person, and of the Son, who is the second Person, here teaches us to profess our belief of the Holy Ghost, who is the third Person. We must believe that he is a distinct person from the Father and the Son, and proceeds from both, and is the same God with them, as is clear in holy writ; *There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one*, (1 John v. 7,) one God, having the self-same divine nature. He proceeds both from the Father and the Son, by the mutual love of both; and therefore is termed *love*: the *love* of the Father and the Son. He is co-eternal and consubstantial with them. He is also termed the *enlivening Spirit*, because he inspires the soul by grace, and gives life to all our good actions, according to that; *The charity of God is poured out in our hearts by the Holy Ghost, who is given to us*. Rom. v. 5. This holy Spirit was infused into our souls in *baptism*, and still in a more special manner in *confirmation*. It is through him we work all good; he is the divine love that gives life to every soul.

The Holy Ghost is a pure spirit, yet he has appeared several times in divers forms, to represent therein the many effects he works in our souls; he appeared at our Saviour's baptism in the form of a dove, to signify that baptism makes us pure and innocent as doves; he appeared to the apostles in tongues of fire, to signify that by their tongues, by their zeal and preaching, the world was to be converted: he appeared in a bright cloud at the transfiguration of our Saviour, to teach us that in Paradise we shall be encompassed in glory. But these corporeal forms themselves were not the Holy Ghost, but only figures to signify that he was there present to produce such effects.

There are seven special gifts of the Holy Ghost, numbered by the prophet Isaiah, *Wisdom*, which directs our actions to the last end; *Understanding*, which penetrates the mysteries of faith; *Counsel*, which discovers the snares of the devil; *Fortitude*, which overcomes all temptations, especially where life is at stake; *Knowledge*, by which we discern the will of God; *Piety*, which prompts us to put it in execution; *Fear of our Lord*, which bridles us from sin. These are the effects of the divine love and gifts of the Holy Ghost, who is termed *the gift of God*, because all his gifts proceed through love, and are comfortable marks and arguments that he dwells in our souls by grace, by which he lives in us, and we in him.

By these seven gifts of the Holy Ghost, our souls are so disposed, as to be easily moved by the impulse of the Holy Ghost, to put in practice every command of God, and every counsel which is necessary to our eternal good, especially the eight beatitudes, which are so many steps by which we ascend unto eternal beatitude.

EXHOR.—Bow down, O my soul, and adore the person of the Holy Ghost: adore him as your God; one God with the Father and the Son. Prepare your heart by love to receive him into it: harbour not there the inordinate love of the world; for if you do, the Holy Ghost, who is the love of the Father and the Son, will not abide in you. Oh! how often have you banished this love out of your soul by mortal sin? Remember, that by baptism you are become Christians, and as such are the temple of God: *if any of you violate the temple of God, (by sin,) him will God destroy; (1 Cor. iii. 17,) for the temple of God is holy, which you are, sanctified by the Holy Ghost.* O what a blessing it is to be thus honoured by God, to be, even in this life possessed by God and his holy Spirit, and to have him reigning in our hearts, by the infusion of all grace! But, Oh! what a misery to a believing Christian, to abandon his happiness, to banish God out of his heart, and to admit the devil into it: this you do as often as you offend him by mortal sin.

As the Holy Ghost is the life of your soul, as he has infused all graces into you, make them not void, but work according to what you have received, and improve the graces he has bestowed upon you: let *divine Wisdom* direct your life and actions to the glory of God, and your own salvation: let *Understanding* keep you in due submission to your faith: let *Counsel* warn you against the deceits of the world and the devil: let *Fortitude* be your armour against all persecution, and teach you to despise all dangers for the love of God: let *Knowledge* lead you in all things, to know and fulfil the will of God: let *Piety* spur you on to the performance of all your devotion: let *Fear*

keep you in the way of God's commandments, the accomplishing whereof is the sure path to life eternal. Come, Holy Ghost, inflame my heart with the love of God, and may this love be never extinguished in me, but abide in my soul for all eternity.

ART. IX. SECT. I.

I believe in the Holy Catholic Church, the Communion of Saints.

Q. WHAT understand you by this article? A. That Christ established a Church on earth, that this Church is but one, and that we are bound to believe her in all things belonging to faith.

Q. What is the Church? A. It is the congregation of all the faithful under Jesus Christ, their invisible Head, and his Vicar on earth the Pope.

Q. Is the Church visible? A. Yes, it is, always was, and always will be. Q. How long will it last? A. As it began with Christ, it shall last to the end of the world.

INSTRUC.—As then this is an article of our Creed, it is a point of the Christian faith, and we are as well bound to believe it as the foregoing articles; the Church, which we believe, being established by Christ, propagated by the apostles, and their successors, and supported not by human, but by divine power. The Church, which is the object of our faith, is not made by the hands of men, but is a congregation of believing persons, who are called to it by grace, all concurring in the same faith. The whole Church is composed of the pastors and people: among the pastors there is a hierarchy, as among the angels, consisting of bishops, priests and deacons, instituted by Christ; but of all the apostles and bishops, St. Peter was the head, to whom were given the keys of the kingdom of heaven, with a commission to feed the whole flock, both the *lambs* and the *sheep*: and as the bishops of Rome are St. Peter's successors, they inherit his privilege and power, and hence are supreme heads of the Church under Christ, who is supreme Head of all.

To believe the Holy Catholic Church, is not only to believe there was such a Church in times past, or will be in time to come, but that there is such a Church now, and always existing, which we are bound to believe, hear and obey, in all things belonging to faith: those who submit not to her doctrine and authority, are all out of her communion; as Pagans, Infidels, Turks, Jews, Heretics, and Schismatics.

The Church is called *the body of Christ*, (Ephes. i. 23,) because he is the principal Head of it. It is called the *Spouse of*

Christ, because it is a glorious Church without spot: it is called the Flock or *Fold of Christ*, because he is the Shepherd of it: it is called the *House of God*, because it was built by Christ, and that upon a rock, proof against all the swelling waves and storms of persecutions; even the gates of hell shall not prevail against it: it is represented in holy writ as a city seated upon a high mountain, which cannot be hid: its apostles are *the lights of the world*; its members have never ceased openly and loudly to teach and profess their faith: hence this true Catholic Church must be ever visible and conspicuous to all those who desire to know it.

SECT. II.

Marks of the true Church.

Q. WHAT are the marks by which the true Church may be known? A. By its *Unity* in faith; by its *Sanctity*; by its title of *Catholic*; by the *Apostolical* succession of its pastors: the true Church is *One, Holy, Catholic, and Apostolical*. Q. Is the Church infallible? A. Yes, the Church is infallible, by virtue of the promises of Christ, as to all articles of faith, which she holds, or has determined against heretics, who have opposed her in all ages.

INSTRUC.—These are the true marks of God's Church, by which it is distinguished from all heretical and schismatical congregations. Christ our Lord established but one people, and taught but one doctrine only: his apostles taught no other; his Church professes but *one Lord, one faith, one baptism*. Now, those who are divided from her, and even among themselves in faith and communion, cannot be said to have *unity* in faith, and to be *one people, one fold*; and by consequence cannot be members of the Church of God: but as to those who belong to this Church, it may easily be observed, that although they are of different tempers and genius, though of different nations and widely distant from one another, and very often disagreeing about their temporal interests; yet, if they are questioned about their faith, they will, all to a man, profess one and the same, the same sacraments and sacrifice, the same principles of religion; all own the Bishop of Rome, the successor of St. Peter, to be the supreme Head of the Church in spirituals, all profess obedience to him.

2. The Church of God is *holy*; sanctity is her distinguishing character; holy in her first founder and head Christ Jesus: holy in her faith, morals and discipline: holy in her faith, which keeps us in true humility and submission to God: holy

in her moral doctrine, which teaches us to be holy in our lives and manners: holy in her discipline, which restrains vice, and promotes regularity both in the clergy and laity: holy in her sacraments, which are the means of sanctifying grace. O how many millions of saints, martyrs, confessors, holy virgins, has she produced, who have in all ages been eminent for sanctity? What are all her fasts, canonical hours of prayer, penance and mortifications, but the means to subdue corrupt nature, to attain sanctity, and promote virtue? And where are these things put in practice, but by those who belong to the holy Catholic Church? And though there are bad in the Church as well as good, the bad do not abate or take off from the sanctity she teaches; for these are only permitted to grow, as cockle among the good wheat, till death, in hopes of their conversion. Now, it is very necessary that we should believe the Church to be *ever holy*, and that we may never imagine any reason for deserting its communion.

3. The Church of Christ is *catholic* or *universal*, and this both as to *time* and *place*. 1. As to *time*, it began with Christ, and will last to the end of the world; there is no other church to come after it, no other religion, no other gospel, no other reformation but what is to be effected by this Church: then as to *place*, her faith has, and will be dispersed into all parts of the earth, according to that, *Go teach all nations, preach the Gospel to every creature*: whereas all those sects which went out from her, have in time almost dwindled to nothing, and are ever confined to some one corner of the earth. Her very enemies acknowledge her to be of greater extent by far than any sect in the whole world is: and as to the title of *Catholic*, this so clearly belongs to her, that no other dares lay claim to it.

4. The Church of Christ is *apostolical*. The true Church must needs be very ancient, even as ancient as the days of Christ and his apostles, because it was founded by Christ, and planted by the apostles, and received his doctrine from them. The doctrine of the Catholic Church is not new, nor sprung up since the time of the apostles, because she believes nothing as matter of faith, but what was clearly the belief and tradition of all ages before, up to the apostles; and has condemned all innovations brought in by heretics. If she has deserted the ancient doctrine of the apostles, and has fallen into errors, I desire to know when, where, and by whom, those errors were broached? by what council was she condemned? what Fathers wrote against her doctrine? from what church more ancient than herself did she depart? Again, that must

needs be the *Apostolical Church*, whose pastors have, in all ages, since the apostles, been lawfully ordained by those, who, in like manner, were lawfully ordained before them, for such only succeed the apostles, and have the spiritual power, which can be conveyed down to us by no other hands. And who can show a succession of pastors up to the apostles, but the holy Catholic Church? As to other sects, they own that for many ages there were neither pastors nor people of their communion and belief to be found over the whole earth.

Lastly, the Church that was founded by Christ must certainly be infallible in all her decisions of faith and doctrine: for though this Church is composed of men who are by nature fallible, yet because Christ promised that *he will be with her at all times to the end of the world*, (Matt. xxviii,) that *the Holy Ghost, the Spirit of truth, shall teach her all truth, and abide with her for ever*, (John xiv. and xvi,) that *the gates of hell shall not prevail against her*, (Matt. xvi.) we may rest secure upon these infallible promises of Christ, without inquiring where, or in what particular men the infallibility is lodged, that God will never permit his Church to err, to the end of the world; and she may securely say in all her decisions of faith, with the first council held at Jerusalem, *It hath seemed good to the Holy Ghost and to us*. Acts xv. 28. But if the Church by our Saviour established has never erred, and it is a fact undoubted, that Catholics in no time past did ever leave the communion of that Church which was by him founded, and that all other sects left them, hence it is easy to see which is the right way.

SECT. III.

The Communion of Saints.

Q. WHAT is meant by this article? A. That the faithful on earth do all communicate or partake of another's prayers and good works. Q. What else? A. The faithful on earth communicate with the saints and angels in heaven. Q. Do the bad, who are in the communion of the Church, reap any benefit from the prayers of the faithful? A. They do very often by this means obtain the grace of a conversion. Q. Have the souls in purgatory any benefit by the suffrages of the Church? A. They have, because they are still members with us of the same mystical body, under the same head, Christ Jesus. Q. Who are they who partake not of her communion. A. Excommunicated persons, as also Pagans, Jews, Heretics, and Schismatics.

INSTRUC.—This part of the ninth article expresses that strict union and communication between all the parts of the Church, who are all united in one faith, and in one hope; all receive the same sacraments, and worship God *with one mouth and one heart*. There is as strict a union as there is between the members of a human body: as these have different uses, as the eye to see, the ear to hear, &c. so there are different offices in the Church. Some to instruct; others to govern; others to serve; others to administer sacraments; others to do the works of mercy: yet all are done with the same view, which is to arrive at eternal life, and to help others thereto. By this means all who are in the Church, receive benefit by all the prayers and good works done therein. They who are in the state of grace, partake fully of them: and they who are in sin, receive, notwithstanding, some assistance from them, in order to get out of that bad state. Hence appears the great misfortune of those who lay under excommunication, by which they are cut off as dead members from the Church, and lose all the benefit of *the communion of saints*. The same misfortune attends those who have not the faith of the Church, and are out of the fold of Christ, as infidels, heretics, &c.

This union and communion between the members of the Church, as it proceeds from charity, *which never faileth*, is not confined to the Church militant on earth, but extends even to the Church-triumphant in heaven; it being the same Church, though in different states. Thus there is a communication between us and them: we rejoice at their glory, and they pray for the grace we want. We give thanks for their happiness, and they rejoice at our conversion.

This *communion* extends even to those souls of the faithful departed, who are in a suffering state, commonly called purgatory, under the just hand of God, to be purified from their sins, before they can enter heaven: death, which is only a separation of body and soul, cannot dissolve that mystical union between the members of the Church and Christ their head; so that being still members of the same Church with us, they may be assisted by the suffrages, alms-deeds, and good works of the faithful on earth; and this charity, to souls departed, was very much practised in the primitive Church, and commended by the Fathers, particularly by St. Augustin, *l. De cura pro Mort.*

EXHOR.—Give to God daily thanks for having made you a member of the holy Catholic Church: no one comes to that Church but through a call from him. O how grateful would you be, were you sensible of the blessing! and this you may behold in the misfortune of so many perishing without,

as all unbelievers. O how great throughout the world is this number! Happy Noah and his family, who alone were preserved from the deluge! More happy you, who out of millions are preserved in the ark of God's Church, and saved from perdition!

Live in such a manner as becomes a member of the Church of God: in the first place, believe with an entire submission, all decisions and articles of faith; renounce and abhor all those errors and heresies that oppose the belief of this Church; be true to all her precepts and commands, taking them as from God, as if you heard him say, *He that heareth you, heareth me*: live in perfect unity and concord with all your fellow members, as your primitive ancestors were all of *one mind and one heart*. *Be you holy, as God is holy*; holiness becomes the house of God, and all that dwell in it: let the Head, Christ Jesus, the holy apostles, martyrs, confessors, and virgins, who have been so eminent for sanctity, animate you to every virtue. O bring not upon yourself that terrible sentence, *He that pollutes the temple of God, through sinful living, him shall God destroy*. As you profess to believe the Catholic Apostolic Church, let no persecution, nor even death, deter you from it. It is the Church which Christ established; remain then firm and constant in it to your last breath, and die with these words in your mouth: *I believe in the holy Catholic Church*.

As you are in the communion of saints, join your prayers, charities, and good works with all faithful holy souls, and beg that all may partake of yours, and you of all. Join with the saints and angels in the praises of God, and implore their intercession through Jesus Christ our Lord. Forget not your departed brethren, but be daily mindful of them, and say often, *Remember not, O Lord, ours, nor our parents offences*. They are not able to help themselves, but through the suffrages of the faithful. O it is a wholesome and holy cogitation to pray for the dead, that they may be loosed from their sins. 2 Mac. xii. Let them rest in peace.

ART. X.

The Forgiveness of Sins.

Q. WHAT is meant by this article? A. That God has promised remission of sins, to all that repent, by the sacraments of baptism and penance. Q. What sin is forgiven by baptism? A. Original sin, which is the sin in which we are all born; and also the sins we have committed before baptism, after we came to the use of reason. Q. What sins are for-

given by the sacrament of penance? A. All the sins we have committed after baptism. Q. Who are the ministers of the sacrament of penance? A. Bishops and priests only.

INSTRUC.—This article, so necessary for salvation, may be drawn from those words of our Saviour: *So it behooveth Christ to suffer, and to rise again the third day, and that in his name penance and remission of sins should be preached to all nations.* Luke xxiv. 46. Hence we are to believe, that in the church there is remission of sins, and that there is a real power given to the pastors of the church, of remitting them by the sacraments, to all that repent.

The first remission of sin we receive in baptism, is the remission of original sin, which is the sin we are all born in, by means of Adam's fall: *As by one man sin entered into the world, and by sin death, so it passed unto all men, in whom all sinned.* Rom. v. 12. To those who receive it in riper years, if truly penitent, all the actual sins they have committed since the use of reason, and the temporal punishment due to them, is remitted in full; so that were they to die immediately after, there is nothing to hinder their entrance into heaven.

The second remission of sin we receive in the sacrament of penance: and highly necessary it was the Church should have this sacrament from God, as well as baptism; because after baptism, we are liable, through human frailty, to fall into sin as well as before, and then there is as much need as ever of a sacrament, to free us from sin, and restore sanctifying grace. Now, the power to absolve sinners in the sacrament of penance, was given by Christ to his apostles, when he said to them, *Whose sins you remit, they are remitted unto them; and whose sins you retain, they are retained.* John xx. 23. This power Christ, as man, first exercised himself, when he said to the paralytic, *Thy sins are forgiven thee,* (Matt. x. 2.) and when the Jews questioned, how he, being a man, could forgive sins, he took them up sharply, and worked a miracle before their eyes, to convince them that he, even in quality of man, had this power: *That you may know,* said he, *that the Son of man hath power on earth to forgive sins, arise,* he said to the paralytic, *take up thy bed and go home.* For though the power to forgive sin, is a power proper to God, who is offended by sin; yet it is plain in Scripture, that God executes this power upon earth by the ministry of men; first, by our Saviour, as man, then by his apostles, now by the bishops and priests. There are none but them to whom this power was given, and to them it is given, as ministers of God, who work not by their own, but by his almighty power, as *instruments only* of the remission of sins, which he gives by their absolution, in the sacrament of

penance. This great indulgence was acquired for us through the merits, death, and passion of Christ.

So great is this benefit to a Christian soul, that there is no sin, though ever so heinous, no sins, though ever so numerous, though the sinner has remained ever so long in them, but what through the application of the sacraments of baptism and penance may be forgiven. Hence it must be the greatest ingratitude to neglect, the greatest presumption to delay, repentance.

EXHOR.—Adore, O Christian soul, and praise the divine mercy of God, who has left such sovereign means to promote and secure your salvation. As you have been freed in baptism from original sin, extol the divine mercy, and live as you then professed to do. O let not, through your sinful life, this fountain of life and salvation one day rise up against you!

But if by sin, you have lost your baptismal innocence; as Christ has left another sovereign remedy against all actual sins frail nature is prone to commit, fail not to apply it in due time, and with due preparation, to your sinful soul; and never forget the promise of God, which assures you, *That whatsoever day the sinner repents he shall be forgiven.* Think how many have miscarried through neglect, through unfortunate delays, and through want of true repentance. Behold those miserable souls bewailing their sins, and their neglect of penance, in torments for all eternity, and perhaps for less sins than you are guilty of: take warning from them and do penance under the hand of God's mercy, that you may avoid the hand of his justice. Think in time of the enormity of sin, the evils that attend it: the dismal consequences that follow it: put not off your conversion from day to day; all delays are dangerous. Neither take the liberty of offending God, in consideration that he is merciful, for this will render you unworthy of mercy. Be no longer ungrateful in the neglect of penance, no longer presumptuous in delays; *To-day, if you hear his voice, harden not your hearts. Repent, and sin no more, lest some worse thing befall you. As you believe remission of sins, so practise.*

ART. XI.

The Resurrection of the Flesh.

Q. WHAT is meant by this article? A. That these very bodies in which we now live, shall, at the day of judgment, be raised from death to life. Q. By what power? A. By the omnipotent command of God, and the ministry of angels.

Q. Shall the same bodies rise again? **A.** Yes, the same in substance, though different in qualities. **Q.** How can a body, reduced to dust, rise again? **A.** By the same power which made it of dust, and framed it originally out of nothing. **Q.** What will be the qualities of a glorified body? **A.** *Impassibility, brightness, agility, subtilty.* **Q.** In what space of time will all this be done? **A.** *In a moment, in the twinkling of an eye.* 1 Cor. xv. 52.

INSTRUC.—In this article you are taught that all the dead shall one day rise again. The same body will be united again to the same soul; the very same persons, the same men and women, shall come to life again, who lived here, and be rewarded or punished both in soul and body, according to their deeds. As the body was partner with the soul in good or evil living, so it will be partaker of punishment or reward.

The resurrection of the body is clear in Job: *I know that my Redeemer liveth, and that, in the latter day I shall rise again from the earth, and in my flesh I shall see God my Saviour.* Job xxix. 25. The resurrection of the body is cleared in the similitude of seed: *Thou fool, that which thou sowest is not quickened, except it first die; so the body is sown in corruption, it shall rise in incorruption.* 1 Cor. xv. This point our Saviour cleared to the sadducees, who denied the resurrection. *Matt. xxii. 31. Of the resurrection of the dead, have you not read what God spoke, saying to you, I am the God of Abraham, the God of Isaac, the God of Jacob? He is not the God of the dead, but of the living:* this proves that they are to rise again to life.

The resurrection of the body will be at the last day, when the Son of God shall command all, by the sound of a trumpet, and the voice of an angel, to arise out of their graves, through the same power by which he raised himself, by the same power by which he created heaven and earth, of nothing, and a man's body of dust: *Dust thou art.* As that was done by a word, *Fiat, Be it made;* so will this be by a word, *Surgite, Rise.*

All and every one shall rise again, as all and every one shall die: *As in Adam all die, so in Christ shall all be made alive.* 1 Cor. xv. 22. But the condition of all will not be alike; *For those who have done good shall rise to the resurrection of life, and they who have done evil to the resurrection of judgment.* John v. 29.

The qualities of a glorified body are four, as may be observed from Scripture. 1. *Impassibility:* they can never die or suffer any more. *This mortal body shall put on immortality.* 1 Cor. xv. 2. *Brightness:* they shall shine with glory, without spot or blemish. *It is sown in dishonour, it shall rise in glory:* though

not all in an equal degree of glory; *but as one star differeth from another star in splendour, so shall be the resurrection of the dead.*

3. *Agility*: the body shall be where the soul will, with unspeakable motion: *It is sown in weakness, it shall rise in power.*

4. *Subtily*: the body then shall obey the soul, and be subject to it; in which sense it is written, *It is sown an animal body, it is raised a spiritual body.*

As to *immortality*, this indeed will, after the resurrection, be common to the good and the bad; for the bad can never again die; but they will have no advantage from hence to comfort them, but their immortality will be their greatest torment; inasmuch as they will seek death to put an end to their suffering, and death will eternally fly from them: their bodies too, will rise entire, but is only that they may be punished in every part tion wherein they transgressed.

EXHORT.—Learn, O Christian, in this article, to praise and adore the divine power of God, who, in the resurrection of the dead, will raise the bodies of all out of the dust; the self-same bodies as before, and bring all to life, from Adam, to the last that shall be born of Adam: let the sight of this day encourage you in all good, that by virtue you may make your resurrection glorious.

But O, how terrible will be the resurrection of the wicked to judgment! Let the sight of it deter you from sin; consider well the confusion they will then be in, so as to wish the mountains would fall upon them, and hide them from God's wrath. O who can offend in the sight of an angry prince? Who then dares offend in the sight of an angry God!

Live innocently; or, if you have sinned, rise again by repentance; the sins which are cancelled by confession and penance, shall not rise up against you at that day. Let the sight of a joyful resurrection encourage you to every virtue; to love God, who is all good; to hope in God, who is all merciful; to fear God, who is all justice. Let it embolden you to suffer persecution and death for justice; knowing that this will make your soul happy at death, and your body glorious at the resurrection of the dead: preserve your bodies now from the corruption of sin and impurity, that they may rise to incorruption, and a glorious immortality. *That which one hath sown, the same shall he reap.*

ART. XII.

Life Everlasting.

Q. WHY is this the last article of our creed? A. Because life everlasting is our last end, and the last reward we expect by faith. Q. What is meant by it? A. That such as live well, and die in the state of grace, shall live with God in everlasting glory; but that the wicked shall live for ever in the torments of hell. Q. Were all created for this end, that they might be saved? A. They were: *It is the will of God that all men should be saved: He wills not the death of a sinner, but rather that he be converted and live.* 1 Tim. ii. 4. Ezech. xxxiii. 11. He made no one to be damned. Q. Why then are so many lost? A. By their own wilful transgressions and impenitent hearts: *Thy perdition is from thyself, O Israel.* Q. In what consists everlasting life? A. In the clear sight and enjoyment of God. Q. What will follow from thence? A. Such love of him, and joy, and happiness, as no mortal tongue can express, or mind conceive. Q. What means the word *Amen*? A. *So be it*; whereby we declare that we believe and assent to every article of the creed.

INSTRUC.—This article concludes the creed, and lays down to us the great and glorious end of our creation and redemption, viz. Life everlasting. The life we enjoy here, is as no life to a life eternal. *Life everlasting* is a perfect and complete happiness, which cannot be expressed by any thing we know on earth, so well. It is called *life*, because our life is the dearest thing we can imagine; and it is called *everlasting*, because it cannot be true happiness, if mixed with the thought of an end or death attending it. It is compared in holy writ to a banquet or *marriage feast*, to represent the joy of it. It is compared to a kingdom, to show the glory of it. It is compared to a pearl, to signify how precious it is.

Life everlasting consists most essentially in the clear sight, possession, and enjoyment of God, who is *all that is good*; *omne bonum*: to this we may add the delightfulness of the company, consisting of saints and angels; and the place, which is heaven; and this accompanied with an absolute certainty of the eternity of it: here is rest without labour, joy without tears, light without darkness, life without death, and happiness without end. *Blessed are they who dwell in thy house, O Lord.* Psal. lxxxiii. 5. The reverse of all this will be the portion of the damned in hell: there is a fire that never goes

out; a worm that never dies; there shall be weeping and gnashing of teeth; sorrow, rage, despair.

To obtain life everlasting, we must live well, and keep our souls in the state of grace, so as to die in God's favour: our lives must be adorned with all virtues: in a word, we must fulfil those words of Christ: *If thou wilt enter into life, keep the commandments.*

All and every one ought to aspire to this happiness, because all are created to this end; and if they miscarry, it is through their own fault, through a wilful transgression of God's law, and final impenitence. God gives to every one sufficient grace and help to save himself: *The goodness of God calls thee to repentance, but thou heapest to thyself wrath in the day of wrath, according to thy own hard and impenitent heart.* Rom. ii. 5. You have then freedom and free-will to save or damn yourself: *Thy perdition is from thyself,* O Israel. Osee xiii. ix.

EXHOR.—O Christian, covet with all your might, with all your heart, and with your whole soul, that blessed end for which you were created, whatever you are to suffer for it; knowing that suffering here will soon have an end, and an eternal weight of glory, even to enjoy the beatifical vision, will attend your labour and suffering hereafter; unite your heart to God now, that you may be absorbed in the love of your Creator for all eternity, God is the only treasure and centre of a Christian soul; without him you can never be happy for ever. Spend the little remainder of your life in praising and glorifying him, and join now with the angels and saints in singing, *Holy, holy, holy, the Lord God of Sabaoth*; thus will you come to join with those celestial choirs in the like praises for ever.

Again: let those eternal torments below, the wages of sinners, dismay you from evil; how can you behold in your mind what they endure, and yet venture on in sin? O blindness! folly, madness! Beseech God, with holy David, that he would enlighten your darkness that you sleep not in death eternal.

SECT. I

Of Hope.

Q. WHAT virtue is necessary to salvation after faith? A. Hope. Q. What is hope? A. It is a gift of God, whereby our souls are raised to a lively expectation of eternal glory. Q. On what is our hope founded? A. On the power of God, and the promises and merits of Christ, who has promised heaven to such as do good works by faith, and grace whereby to do

them. Q. What does hope work in our hearts? A. It encourages us in virtue, it strengthens us in affliction, it takes away all anxiety in death. Q. Are our good works meritorious of eternal life? A. They are, through the merits of Christ, when we work with grace, and are in the state of grace; while God dwells and acts in the soul by grace, its works are the works of life. Q. Can we do good works that merit heaven by our own strength alone? A. No, we cannot; their merit is all from the grace of God with us, and our co-operating with it, and by it.

INSTRUC.—Hope is the second theological virtue, which regards not this, but the life to come, and hath God for its immediate object: for the proper and principal object of our hope, is eternal bliss in the enjoyment of God, and this is to be obtained through the help of his grace. It is infused, with other graces, into our souls in baptism; it raises up our minds to God, and gives us, amidst the miseries of this life, a holy confidence in him, and a lively expectation of arriving at length to eternal glory, by the help of all the good we do through his assistance. *Our Lord is well pleased with them that confide in his mercy.* Psalm cxlvi. 11.

We are not then, by any means, to hope and rely on ourselves, or any good works we can do by our own natural strength; knowing ourselves to be unprofitable servants, and that we are unable to do any thing to merit heaven, but all through the grace of Christ with us. It is he only that has gained heaven for us, and has made our works meritorious. In all the good we do, we must profess with St. Paul, *Not I, but the grace of God with me.* 1 Cor. v. 8. Thus when we pray, fast, give alms, these and all other good works must be done through grace, and in the state of grace to merit a reward in heaven. *We are,* says St. Paul, *God's coadjutors*; we work with him, and he works with us. 1 Cor. iii. 9.

Our hope, as a theological virtue, is wholly grounded upon the merits and promises of Christ, his death and passion, which opened the gate of heaven to us; upon the power of God, who has promised us eternal glory, with all-sufficient grace to attain it, though so far above us.

This hope works all good in our hearts; it is the anchor of our souls which keeps us steady and firm in all storms of afflictions, temptation and persecution; it makes us enter even now, in spirit, into that which is within the veil, eternal beatitude; it makes us rest secure in expectation of it, and conducts us safely at length unto it: it encourages us also in all good, and keeps us obedient to the law of God; it disposes us to suffer willingly for his sake; it supports us in our last agony, and

crowns us with final perseverance. These blessed effects of hope were in Job, when he said, *Although he kill me, yet I will hope in him.* Job xiii. 15. And in king David, when he said *In God have I hoped, I will not fear what man can do to me.* Psalm lv. 5.

EXHOR.—Beseech God to increase this divine gift of hope in your heart. Remember you are to trust not to the world, nor to man, nor to yourself, nor to any creature, but to God alone, to bring you to everlasting life; at the same time, others may be instrumental causes, under God, in obtaining for you, by the way of intercession, the means necessary to bring you thither, and so far you may hope in them, while you rely upon the merits of Christ, and the power and promises of God for your salvation: let your hope be founded also on a good conscience, since it is not enough to hope only, but we must work in good; for *the hope of the wicked shall perish.* Prov. x. 28. As you must never despair, because Christ died for you, and the power of God is sufficient to raise the worst of sinners, by justifying grace, and has already pardoned innumerable repenting sinners; so neither must you presume that he will save you, without keeping his commandments; or give you eternal glory, without good works; or pardon, without repentance and amendment; which are things impossible for God to do. You do well, even when you are in sin to hope, with an intention of repenting; but to sin wilfully, in hopes of repenting, is folly and presumption; because you are not sure of a moment of life.

As you ought, at certain times, to make acts of faith, so also acts of hope; when you do a good action, then hope in the promises of Christ: when you are tempted, hope in his power; when you are afflicted, persecuted, hope in providence; when you repent, and do penance for your sins, hope in his mercy: in a word, let not the most holy put their trust in their own doings, nor rely on their own virtue alone, but chiefly on the merits of Christ; it is through him alone, who is our only hope, we can merit or expect a reward; at the same time it is certain, that his merits alone will not save you without virtue and good works.

SECT. II.

Of Despair and Presumption.

Q. WHAT vices are opposite to hope? A. Despair and presumption. Q. What is despair? A. A diffidence in the power of God, and the merits of Christ. Q. What is presumption?

A. A foolish and desperate confidence of salvation, without endeavouring to keep the commandments. Q. Is despair a great sin? A. It is, because it resists the power of God, and the mercy and merits of Christ. Q. Is presumption a great sin? A. It is, because it is an abuse of the divine mercy and goodness, and makes a person sin without fear. Q. How are those two opposite to hope? A. One by *excess*, and the other by *defect*. Q. How must hope be balanced between despair and presumption? A. By the fear of God, which prevents presumption; and a zeal to do good works, which prevents despair.

INSTRUC.—As there is no virtue but what has its opposite vice, the vices opposite to hope are despair and presumption: despair is a most grievous sin; for those sins are the most grievous which are opposite to the theological virtues; as hatred of God, blasphemy, &c. are opposite to charity, or the love of God; infidelity and heresy opposite to faith, and despair opposite to hope: the reason is, because these sins imply a greater aversion from God than any others; hatred of God extinguishes the love of God, which is our most essential good: by infidelity you depart from God, and from the very knowledge of God, and have an aversion to the truths he has revealed to save you: by despair a man departs from the goodness and mercy of God, thinking his sins to be too great to admit of pardon, and hence gives over all thought and care of his salvation: this makes despair the most dangerous sin of any, and the most to be withstood and resisted: *My sin is greater*, says the despairing sinner with Cain, *than that I may deserve pardon*: but if God, O sinner, is able to raise the dead to life, and raise up sons to Abraham, from the stones that lie in the torrent, cannot he raise the most hardened and inveterate sinner from the death of sin, by his powerful grace? There is none so wicked, but God has pardoned as great criminals before; himself has assured us, that in what hour soever the sinner repenteth, he will forgive the impiety of his sin. *Ezech. xviii. 33.* Look not then on the number or greatness of thy sins, but trust in God, who is all-sufficient, to help thy soul out of its distress, and has bound himself by a firm promise to pardon all who repent in their hearts.

Presumption is also a great sin, going upon a supposition that God grants pardon to those who persevere in sin, and glory to those who have done no good works; vainly and falsely hoping that God will do things that are inconsistent with his law, and impossible. This is a dangerous sin, and carefully to be avoided, because it makes you presume so far of God's mercy, as to sin without fear or thought of his justice. This is the voice of the presumptuous man; "God is merciful, and

will forgive our sins, how many, and how great soever, and at whatever time we do penance ; hence take all freedom to sin." This is the voice again of the presumptuous ; "Faith alone, without good works, will save us ; as Christ died for our sins, and satisfied for all, we shall be saved through the merits of Christ alone, without doing penance ourselves." With these thoughts many live and many die without the fear of God. Others sin by presumption, through their neglect and delays of penance ; others by neglecting to aspire to greater perfection ; these, though they avoid greater sins, scruple not to offend in lesser, and think heaven may be had at any rate.

EXHORT.—Remember then the warnings God gives against these sins. First, against despair : turn to me, says our Lord, with thy whole heart, in fasting, weeping, and mourning. Reflect on the Ninivites, who were once overwhelmed in sin, and yet found forgiveness through repentance : an humble and contrite heart God will never despise in any one : let Jonas be your example, to hope in God, under the greatest disasters of soul and body : his voice was from the whale's belly : *From the deep below I cried to thee, and thou didst hear my voice* : so the sinner, though absorpt in the depth of sin, as Jonas at the bottom of the sea, let him but call upon God, and God will have mercy on him. He has promised it : *In what hour soever the sinner repenteth, God will forgive the impiety of his sin.* Ezech. xviii.

Then as to presumption ; consider as God is merciful, so he is just : *Slack not, then, to be converted to our Lord, nor delay from day to day, for his revenge will come of a sudden and destroy you* ; for nothing provokes God more than repeated and presumptuous sinning. Presumption hardens the sinner more in sin, till at length he becomes quite obdurate against the inspirations of God, and admonitions of men. *Harden not your hearts.* Psalm xciv. 8.

Neither depend on your faith alone ; for St. James hath said, *that faith without good works is a dead faith*, and availeth not to salvation. St. James v. Depend not so entirely on the merits of Christ, as to neglect to co-operate with him ; for is it not written, *that he suffered, leaving you an example that you may follow his steps* ? 1 Peter ii. 21. He did not suffer then to free you from suffering and doing penance, as some say. Does not he say again, *Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of my Father* ? St. Matt. vii. 20. And what is his will ? Self-denial, mortification, penance, humility, and every virtue. Trust not then, presumptuous sinner, to the way you are in ; trust not to the time to come, to future grace, but to the pres-

ent, which is offered you, and is in your power ; lest it be said to you, as to the five foolish virgins who mispent their time, *I know you not*. Receive not the present grace in vain ; but work in good ; improve in good : persevere in good ; these only will crown you.

Place a balance between these two extremes, *despair* and *presumption* : a filial fear of offending God your Father, and being separated from him, will defend you against presumption ; and the way to avoid despair is to do good, and avoid sloth ; for it is sloth that makes people despair, and think their salvation impossible. Do as God hath commanded, and then you may go on with good hope and confidence of salvation ; with confidence even unto the throne of God.

Of Prayer.

Q. WHAT other effects has hope ? A. Prayer. Q. What is prayer ? A. It is an elevation of our minds to God, to beg all necessities for soul and body, in order to our eternal good, and is usually accompanied with thanksgiving and praises to God. Q. How must we pray ? A. With devotion and perseverance. Q. Where must we pray ? A. We may pray in all places, God being present every where, but chiefly in churches, in places of divine worship. Q. Why so ? A. Because he is there after a special manner, to confer his benefits. Q. To whom must we pray ? A. To God only, through our mediator Jesus Christ. Q. What is meant then by praying to saints and angels ? A. No more but to beg they will intercede with God for us, through the mediation of Christ. Q. For whom must we pray ? A. For all mankind, whether friend or enemy. Q. When must we pray ? A. At all times, as Scripture teaches, every day of our lives. Q. When in particular must we pray ? A. On Sundays and holydays, being days consecrated to God. Q. When again ? A. Morning and evening, and as often as we are tempted, afflicted, or feel a particular need of divine help. Q. What must we pray for ? A. Chiefly for grace to keep God's commandments, that we may be saved.

INSTRUC.—Prayer, which is the blessed effect of hope, is an elevation of our minds to God, to beg for all good, and to be freed from evil ; this may be done in words, and then is called *vocal prayer*, or with the mind and heart only, and this is *mental prayer*, or meditation, which is the most perfect and excellent.

By holy prayer we beg all necessities for soul and body, and may pray for temporal as well as spiritual blessings, because God is the author of nature, as well as grace, and the giver of all good gifts, temporal as well as eternal: yet we must be cautious not to ask any thing but what may be worthy of him, or may be some means to bring us to life everlasting. And while we are thus praying to God for his blessings, we should make our thanksgiving for those already received, and praise and rejoice in God; we should also make an offering of ourselves, of our body with its senses, of our soul with its powers, and of all we have to his service.

As to the manner how we ought to pray, that our prayers may be heard, we must pray in the first place with devotion; with as great attention as we can to the words of the prayer, or to the sense of it, at least to the end for which we pray, which is to beg of God what belongs to our salvation, so that our mind, in time of prayer, be never taken off from God and the thing we pray for; we must pray with reverence, as in the presence of God; and with humility, knowing our unworthiness, and the great dependence we have on God and his grace, and his independence of us and our service: secondly, we must pray with perseverance, that is, persist in our petition, and even importune heaven in our behalf; knowing that if we ask of God, through Jesus Christ, for necessities to our salvation, it will certainly be granted, in the end, to those who pray devoutly, and persevere in it. *Amen, I say to you, if you shall ask the Father any thing in my name, he will give it you. St. John xvi. 23, 24. Ask, and it shall be given to you; seek, and you shall find; knock, and the door shall be opened to you. St. Matt. vii. 7.*

As to place, we may pray in all places, because God is present every where, sees all, and knows all. But the most proper place for prayer is the church, where he is worshipped in the most essential manner; where the awe and veneration of the place, which is consecrated to his service, is more apt to strike us with devotion; and where he is present in the holy mysteries, in the midst of us, to hear our prayers, and confer his benefits. *Where there are two or three assembled in my name, there am I in the midst of them. St. Matt. xviii. 20.*

All our prayers are directed to God, and centre wholly in him; from him alone comes all our help, our health, our happiness; so that, when we invoke the saints or angels, *Holy Mary, mother of God, pray for us; St. Michael, pray for us; St. Peter, or Paul, pray for us*; it is not that we expect grace and help from them, as from the author of it, for we know that none but God can give grace and glory; but we hope we may

sooner obtain it by their intercession to the throne of mercy, than by our own unworthy prayers. When we pray to the saints in heaven, it is only to beg of them to intercede for us; as in like manner we beg those on earth to pray for us; which practice the Scripture recommends in many places. Did not God send Abimeleck to Abraham, to pray for him, *because he was a prophet*, (Gen. xx. 7,) and the friends of Job, to that patriarch, to pray and offer sacrifice for them, because he was a saint, and more worthy to be heard. *Job* xlii. 8. In this God is honoured, because both their prayers and ours come to him, are centred wholly in him, and granted through the mediation of our Saviour Jesus Christ, our immediate intercessor to the Father.

It is not only for ourselves we ought to pray, but for all mankind; for the faithful in the first place, for those who stand most in need of our prayers, our enemies and persecutors, that God would turn their hearts, and lay not the sin they commit against charity to their charge. *Bless those that curse you; pray for those that persecute and belie you.* St. Matt. v. 44. This instruction Christ gave also on the cross: *Father, forgive them.* And St. Stephen, the first martyr, followed it: *Lord, lay not this sin to their charge.*

As to the time of prayer, the Scripture teaches us to pray at all times, *without ceasing*, to fulfil that saying of our Saviour, *It is meet to pray always, and never fail*, as well in sickness as in health, in adversity as in prosperity, in want as in plenty. Prayer is requisite in the morning, to give God the first fruit of our time, and to beg his blessing upon our undertakings; *Be-times in the morning my eyes were upon thee.* Psalm cxviii. Prayer is requisite in the evening, before we take our rest, to return thanks for all the benefits of the day, and to beg pardon for all our failings, and protection for the night to come: *Let evening prayer ascend to thee, O Lord, and thy mercy descend upon us.* Every Christian ought to be constant to this morning and evening prayer, and not, like the dumb beasts, rise up, and lie down, without thinking of God, without devotion. Again, as often as we are tempted, afflicted, persecuted, injured, in any kind, then is the time to raise up our minds in holy prayer: *When I was in tribulation I cried to our Lord, and he heard me*; that is, he gave me strength and courage to bear it. The more weak we are, frail, and inconstant by nature, the more need we have to apply to God for grace and fortitude, under all the evils of this life, that his glory may shine through our patience and perseverance.

But though all times and days may be convenient for prayer, yet there are some particular days and times most proper for it,

wherein we ought to enlarge our prayers; as on Sundays and holydays, being days specially consecrated to God's service: for why is the rest of the body commanded on those days, but that we may have more leisure to rest our mind in prayer and contemplation.

As to the language in which we are to pray, there is no obligation for private persons to pray in a tongue they do not understand; let them pray in the language which they know: but for the public Liturgy and Office, it was ever performed in the Western Church in Latin, as is the Eastern Church in Greek; and yet all know, that Greek was never the vulgar tongue of all nations in the East; no more than Latin of all nations in the West, but only the most universal and best languages, which, being fixed by unchangeable rules of grammar, never vary as vulgar languages do: for this reason the Church thought them most proper for the Liturgy, to which every nation ought to conform, and not pretend to be wiser than the apostles and the whole Church.

EXHOR.—Prayer being so essential to a devout life, and absolutely necessary to salvation, let none be deficient in this spiritual duty. Often reflect on that saying of our Saviour, *It is meet to pray always, and never fail.* Our prayer to God ought never to end but with our lives. Give yourself time, not only for vocal prayer, but mental and holy meditations; often think of those infinite and innumerable blessings which God has bestowed upon you: think of his greatness, his power, his mercy, and his justice. Raise your mind above, and contemplate the joys of heaven. Cast your thoughts below, and look on the torments of hell, that the sight of one may encourage you in all good, and the sight of the other deter you from all evil: O divine contemplation, whereby the soul dwells with God!

As often as you pray, let your heart go with your lips: pray with the same earnestness, as you would in a storm at sea: you sail now in a more dangerous ocean, are tossed by a more violent tempest, and exposed to a worse shipwreck. Banish from your prayer, as much as may be, the distracting cares of this life; but since nature is prone to them, and too weak to pray entirely without them, recollect, and redouble your endeavour to pray. Desist not from prayer, but continue it to your last breath: If God has promised grace to those who pray for it, then those who persevere to the end in prayer will persevere to the end in grace, and be saved: *The continual prayer of the just man prevaileth much.* St. James v. 16. Redouble your prayers on days that are sacred to God: beseech him, through the intercession of the glorious saints and angels, to have mer-

cy on you : God, for the sake of Abraham, Isaac, and Jacob, often spared their sinful posterity ; so, by the intercession of his saints, he now saves the souls of many from damnation. In particular, invoke the intercession of the mother of God, of the saint of your name, and of your angel guardian, and let all your prayers, as the Catholic Church has ever taught and practised, centre in the passion and death of Christ, through which the prayers of the faithful on earth, and of his saints above, are worthy to ascend to the throne of God.

On the Lord's Prayer.

Q. WHICH is the most excellent prayer? A. The Lord's prayer. Q. Who taught it? A. Christ our Lord. *St. Luke xi. 1. St. Matt. vi. 9.* Q. Why did he make it so short and easy? A. That all men, even the most illiterate, might be capable of it. Q. What does it contain? A. The chief things we can ask or hope from God.

INSTRUC.—The Lord's prayer, so called from him who is the author of it, is the most excellent of all prayers : for, being made by God himself, it can contain nothing but what is well pleasing to him. The ancient patriarchs and prophets taught their children to pray ; and St. John Baptist his disciples, (*St. Luke xi. 1.*) but Christ himself has taught us. 1. It is the most excellent in what it contains, *viz.* all things we can desire for the health, both of soul and body ; so short, and yet so full, that, while we say it, we are admonished what to believe, what to hope for, what to love, what to shun, what to embrace ; in short, all other prayers are derived from it, and there are none good, but what are grounded upon it. 2. It is the most excellent by the divine order that is observed in it, whereby we are taught to pray in the most holy manner ; for first, we beg that all honour and glory may be given to God, as being the Creator of us and all things. 2. We beg all good for soul and body. 3. The means whereby we may attain it. And, lastly, we beg to be delivered from all the miseries to which we are subject through Adam's fall.

The first thing that falls within the compass of our desires, and the first we ought to pray for is, our last end and happiness, the next is the means to bring us to it, the third, that every thing that is an obstacle to it may be removed. Now, our last end is God, and therefore by the first petition, we pray for his glory, whom we ought to love, purely for his own sake : by the second, we pray to partake of his glory, and of his kingdom. By the third, we pray for grace to do his will, which is the direct means to merit it. By the fourth, for the sacraments,

especially to the holy Eucharist, from whence grace is derived. By the fifth we pray to be delivered from sin, which positively excludes us from it. By the sixth, for strength to resist all that tempts us from it. And by the seventh, to be freed from all those evils and miseries, which, being either sin, or the punishments of sin, keep us out of the actual possession of it.

St. Augustin has it thus : The Lord's prayer contains seven petitions. By the first, we ask God's glory. By the second, our own glory. By the third, we beg grace, the life of the soul. By the fourth, our food, the life of the body. By the fifth, to be delivered from sin, when by human frailty we fall from grace. By the sixth, to be delivered from every thing that may induce us to sin. By the seventh, to be delivered both from the *evil* of sin, and the *evil* of punishment, to which man is subject.

EXHOR.—Let every one then know the value of this prayer, the perfection of it, and the preference they ought to give to it above any other form of prayer.

This prayer is of general use in the Church ; and surely you ought not to let a day pass, without laying open your petitions to God, in the words of this divine prayer ; that you may obtain those helps, both corporal and spiritual, which you stand in daily need of, and obtain forgiveness of the sins you daily commit. Repeat this prayer with that attention, devotion, and fervour proportioned to the things you pray for. Glorify God, and beg his favour at all times ; but chiefly morning and evening, in that divine manner he has taught you in this prayer.

The Petitions of the Lord's Prayer explained.

Q. WHAT means those words, *Our Father who art in heaven* ? A. That God is our Father, and that we may with a pious confidence beg all blessings of him, both for ourselves and others. Q. What mean those words, *Who art in heaven* ? A. That God is in heaven, to whom we ought to raise our hearts as often as we pray.

INSTRUC.—God is our Father, and we his children ; 1. Because he made us, not as other creatures, but *to his own image and likeness*. 2. Because he provides for us, gives us our daily bread, and all we have. 3. Because from him we have our inheritance in the kingdom of heaven ; for being, through original sin, made slaves of the devil, we are by baptism, which is our second birth, born again sons of God, and heirs to his kingdom, which is called adoption ; so that God is our Father, both

by creation and adoption; *See what love the Father has for us, that we should be called, and be the sons of God.* 1 John iii. 1.

Who art in heaven: God by his immensity is every where; but heaven being the place where he is seen in all his glory, and where we are to be eternally happy, our Saviour would have us raise our hearts and thoughts up thither, as often as we pray, to put us in mind that heaven is the chief end of all our prayers and wishes.

PETITION I.

Hallowed be thy name.

Q. WHAT do we beg by this? **A.** That God may be known, praised, served, and honoured, by all.

INSTRUC.—By this petition, we beg that all glory may be given to God; that not only we, who are Christians, but all others, may come to know, love, and serve him, and so may give him the honour due to him; that not only God, but the very name of God, may be adored.

EXHOR.—To have God above for our father, to commiserate our miseries, and assist us by his almighty power, in our necessities, is a great encouragement to bless and glorify his holy name: ungrateful then is that man, who by oaths and curses profanes that adorable name, to which we owe our being, health, life, and happiness. Repent if you have been guilty of this vice of swearing; resolve to amend, and even to correct others, when you hear this sacred name dishonoured by their sacrilegious mouths; rather join with the heavens, in declaring his glory, and with all blessed souls, in sounding forth his praise.

PET. II.

Thy kingdom come.

Q. WHAT do we beg by this petition? **A.** That, when the miseries of this life are ended, we may partake of the joys of his kingdom.

INSTRUC.—By the first petition, we beg that God may be glorified and honoured; by the second, we beg our own greatest good, which consists in the enjoyment of God and his kingdom.

EXHOR.—In gaining this, you gain all things; this is the great end to which all are created; this is what we ought

principally to pray for; especially if we look on the calamitous state of our lives here, surrounded daily with evils and miseries; that we are mere exiles, and live in a place, where the prince of this world, the devil, reigns, always tempting us to sin, and even our own corrupt nature drawing us from good. Who can think of this, and not desire and pray to be delivered from this weight of miseries? *O wretched man that I am, who shall deliver me from this body of death!* From the miseries of a life, which is more properly called death than life: that an end being put to the reign of the wicked, God may fully reign without resistance, and we partake of the joys of his kingdom.

PET. III.

Thy will be done on earth, as it is in heaven.

Q. WHAT do we beg by this? A. That God would enable us by his grace to do his will in all things. Q. What is his will? A. That we love, fear, serve, and obey him. Q. What means those words, *on earth, as it is in heaven*? A. That we may be as ready and cheerful to do the will of God on earth, as the saints and angels are in heaven.

INSTRUC.—Since the kingdom of God cannot come, unless we merit it by doing his will, therefore, in the next place, we pray for grace to accomplish his will, and obey all his commandments, and that we may be as ready and devout in his service as the saints and angels. Look on your perverse will, which is ever contradicting the will of God, and you will see the necessity of daily addressing this petition to him, *Thy will be done.* The source of depraved will is concupiscence; which opposes the will of God, without ceasing; and have we not reason to beg grace necessary to overcome this evil of concupiscence, that our will may be conformable to the will and law of God?

EXHOR.—Renounce, O Christian, your own will, so far at least as it contradicts the law of God: nothing offends God but self-will; let this no longer reign in your mortal body, so opposite to the will of God: away with your own will, and give place to his. Seek above all things, by his grace, to do his will on earth. *He who does the will of God, remains for ever.* 1 John ii. 17.

PET. IV.

Give us this day our daily bread.

Q. WHAT do we beg by this? A. All food and sustenance for our souls and bodies.

INSTRUC.—In this fourth petition, we confess God to be the great giver of all good things, of temporal blessings, as well as spiritual; and herein we acknowledge that he is Lord of all things, and our sovereign Benefactor: by this petition, we beg all necessities of life, food, raiment, and habitation; for *bread*, in Holy Scripture, often imports thus much. *Gen. iii. 19. xviii. 5. Psalm xiii. 4. Isaiah iii. 7. Prov. ix. 5.* But for riches, plenty, and dainties, we pray not; nor has God any where promised his servants such things, but rather warned them against riches, which are seldom his gift, but often got by ill means. Daily nourishment and necessities are the things we here pray for, food, raiment, and habitation; and with these we ought to be content; we only ask for what is necessary for God's glory and our good. We pray to God for our daily bread; that is, we pray that we may get it honestly; for if we get it otherwise, it is not ours, nor does God give it us. In a word, we pray for our daily bread, to show that all, both rich and poor, depend, even for their daily bread, upon divine providence.

Daily bread, according to such of the holy fathers as have expounded the Lord's prayer, signifies also our spiritual food; as the word of God, which is the food of the soul, and the holy Eucharist, which is *the bread of life*.

EXHOR.—Think, O Christian, how much you stand in need daily of God's gracious help, since it is *in him we live, and move, and are*. Acts xvii. 28. Every moment of life you depend on him: for want of this thought, you so often recite this divine prayer with sloth and indifferency; whereas, did you reflect on your wants, you would pray with the greatest fervour; *Give us this day our daily bread*. Often reflect on these words of the Psalmist: *Thou openest thy hand, and fillest every creature with blessing*. Psalm cxliv. 16. Sweet Jesus, open thy hand to my poverty and want; thou who fillest every living creature with blessings of food and sustenance. Did we serve God in the first place, and thus recommended our affairs to him daily, by many devout prayers, it is likely, not so many would come to want bread.

Be still more in earnest to offer up this petition for your spiritual good, as your soul infinitely surpasses your body, as glory

surpasses dust, and eternity this life. Beg not only for grace, but that you may never make it void, but co-operate with it. Beg not only for the wholesome admonitions of the word of God, but that you may reduce them to practice. Beg not only for the bread of life, the holy Eucharist, but that by a worthy communion it may give life to you.

PET. V.

Forgive us our trespasses, as we forgive them that trespass against us.

Q. WHAT do we beg by this? A. That God would forgive us the sins of our life past, and all the punishments due to them. Q. Why is this condition added, *As we forgive them that trespass against us*? A. It is on this condition God has promised the forgiveness of sin; and signifies, that if we forgive others, we shall be forgiven; and that if we do not forgive others, we shall not be forgiven.

INSTRUC.—By this petition we confess ourselves to be sinners; and truly, *if we say, we are without sin, we deceive ourselves, and truth is not in us.* 1 John i. 8. For us sinners, the Lord's prayer is a general remedy, when we pray with an humble and contrite heart; it then remits venial sin, and obtains mercy, that mortal ones may be remitted through the sacraments. These are called *our debts*, because by them we owe to God a satisfaction, which cannot be fully made, unless he remits it. But we must hope for this pardon, no otherwise than by pardoning others, even our greatest enemies; yet we may require the payment of just debts, and restitution for damage done. Not only the express command of God, but our own interest, obliges us to this pardon of enemies; and indeed our salvation is not made harder, but easier by it: since, by this, God puts his mercy into our own hands, promising that if we are merciful, and will forgive, (which is in our power,) we shall find mercy, and be forgiven; and if he forgives our great and innumerable offences, cannot we forgive an injury our neighbour has done us? As long as true charity reigns in our hearts, we render ourselves capable of this mercy; but when charity is destroyed by anger, ill-will, malice, or revenge, then is our prayer, *Forgive us our trespasses*, void and ineffectual. Thus we are exhorted: *When you offer your gift to the altar, go first and be reconciled to your brother.* St. Matt. v. 23.

By this petition, we beg not only a forgiveness of sin, but also of the punishment due to it. The greater then our contrition is, when we repeat this prayer, the greater will be our

pardon, according to that saying of our Saviour on St. Mary Magdalen, *Many sins are forgiven her, because she has loved much.* St. Luke iii. 47.

EXHOR.—Be you, O Christian, an imitator of God : as he in his mercy forgives you, so do you forgive others. The more you sin, the oftener you sin, the more earnestly you ought, with hope in God, to repeat this prayer : *Forgive us our trespasses.* Think, O my soul, of those punishments due to sin beyond conception ! Pray to God to forgive you now, and do works of penance while you may. Bewail your sins in time with tears of contrition, that you may not bewail them for eternity in torments.

PET. VI.

Lead us not into temptation.

Q. WHAT do we beg by this petition ? A. That God would not permit us to be tempted above our strength. Q. Does God tempt us to sin ? A. No, he does not : *He tempts no one to the evil of sin.* St. James i. 13. Q. By whom are we tempted ? A. By the devil, the world, and our own concupiscence. Q. Is it any sin to be tempted ? A. Not without some consent or delight on our part. Q. Can we live in the world without temptation ? A. We cannot : *Man's life is a warfare upon earth.* Q. What is the best remedy against temptation ? A. To keep out of the occasions of it : and often repeat this prayer devoutly : *Lead us not into temptation.*

INSTRUC.—As then we pray to be delivered from the guilt of sin, in the foregoing petition ; and this cannot well be done, unless we are freed from the dangers of sin ; therefore the next petition is, *Lead us not into temptation.* By this we pray that God would remove the temptation that leads us into sin, at least that he would give us strength to overcome it. Temptation comes not from God : to say that God tempts any one to sin is blasphemy ; he does indeed permit us to be tempted, to try our obedience to him, but the temptation proceeds from the devil's malice ; so he tempted Adam and Eve in Paradise, even in the state of innocence : it proceeds from the world, that is, from those depraved persons with whom we live, and who are labouring to corrupt us with their wicked maxims : it proceeds from our own depraved nature and concupiscence, which is that law in our members that continually fights against our reason and the law of God : many are the sins and temptations that proceed from concupiscence of the flesh. Gal. v. 19, &c.

There is no man living free from temptation: the root of it is born with us; the life of man is temptation: yet temptation is no sin, unless we make it such by wilful consent; it often turns to our greater virtue and merit, through our resistance and Christian fortitude: *Blessed is the man that sustains temptation, because, when he has been proved, he shall receive a crown of life.* St. James i. 12.

There are three steps to sin: *thought, delight, consent.* The first arises in the mind, and is not sin, but a suggestion of the devil to sin. The second, which is *delight*, arises from the flesh or concupiscence, and is not sin, unless we wilfully encourage it, and dwell in it. The third is *consent*, and this is done by the will; this last completes the temptation, and *begets death*; that is, proves mortal to the soul. The means to prevent it is, 1. To put a stop to the beginning: 2. To avoid all occasions: 3. To pray often; *Lead us not into temptation.*

EXHOR.—Remember, O Christian, as you are in this world surrounded with enemies, and that your very life is a combat upon earth, how necessary it is to offer up this petition daily to God: *Your fight is not against flesh and blood, (men,) but against principalities and powers, against the wicked spirits who inhabit the air:* besides, the inconstancy of your state, and weakness of your nature, require you to arm yourself with this prayer; knowing it is impossible for you either to avoid evil, or do good, or to free yourself from the evils that already oppress you, without the means of God's grace, nor without using all care to deserve and obtain an increase of that grace. As then you have God for your Almighty protector, and Jesus for your leader, do your part: *Resist the devil, and he will fly from you.* Avoid all occasions, such and such company, such places, such conversation; but chiefly renounce your own will, which is the origin of temptation and sin.

PET. VII.

Deliver us from evil.

Q. WHAT do we beg by this? A. That God would free us from all evil, sin, and other miseries. Q. From whence comes the evil of sin? A. From the devil's malice, and our own corrupt nature and perverse will, not from God. Sin in God there is none.

INSTRUC.—By this last petition, we beseech God to deliver us from all evil; as the devil, sin and every thing that obstructs our salvation: as for the evils of life, they may, by grace, be turned to our eternal good; yet we pray to be freed, even from

these, so far as they may hinder our progress in virtue, and be a temptation of murmuring and impatience.

EXHOR.—At the same time, then, you pray to be delivered from all evils that are eternal, pray that you may, with resignation and an humble mind, embrace those that are temporal, as from the hand of God, to be a penance for your sins: he that sends them sends strength to bear them: these are sent lest you should forget where you are, what you are, and for what you suffer. All the petitions of the Lord's prayer are to put you in mind of God and yourselves, and your entire dependence on him. O weakness of man, that can do nothing of himself! But O power of God, by which he can do all things, through him who strengthens us. *I can do all things in him that comforts me.* Phil. iv. 13.

SECT. II.

The Hail Mary expounded.

Q. WHAT is the *Hail Mary*? A. It is a salutation and holy prayer, whereby we beg the intercession of the blessed Virgin Mary, and express our joy for the incarnation of the Son of God. Q. How many parts has it? A. Three. The first part is the salutation of the angel Gabriel to the blessed Virgin, when he announced to her the incarnation of the Son of God, saying, *Hail Mary, full of grace, our Lord is with thee.* The second part was spoke by St. Elizabeth, inspired by the Holy Ghost, when the blessed Virgin came to visit her: *Blessed art thou among women, and blessed is the fruit of thy womb.* The third part was added by the Church against the heretic Nestorius, and his party, who denied the Virgin Mary to be the mother of God: *Holy Mary, mother of God, pray for us sinners now and in the hour of our death.*

INSTRUC.—The most excellent prayer, next to the Lord's prayer, is the angelical salutation, commonly called the *Hail Mary*; because it begins with these words, *Hail Mary, full of grace.* As the Lord's prayer was delivered by Christ himself, to teach us how we ought to pray through his mediation, to his eternal Father, so the *Hail Mary* was taught by divine inspiration, to beg the intercession of the blessed Virgin to her Son Jesus for us sinners; and to express our joy for the incarnation of the Son of God, which was the cause of all our good.

This prayer, though short, is full of mystery: it puts us in mind of our ancient misery, deprived as we were, through sin, of the sight, the grace and love of God. It excites gratitude in us for the benefit of the incarnation: it honours God by renew-

ing the memory of so great a mercy : in a word, this prayer is odious to the devil, as showing how his wicked design was frustrated, and his head crushed by the seed of the woman.

The first part of this prayer is the salutation of the blessed Virgin by the angel Gabriel, and in it her singular graces are expressed : *Hail Mary, full of grace, our Lord is with thee. Hail Mary* is a word of salutation, as if he had said, *Rejoice, O mother of God* : a word of joy then this to her, and to all heaven and earth, as renewing the memory of her Son's conception. *Full of grace* : these words mean that the blessed Virgin had a special prerogative of grace above all others, as being elected by God, to conceive and bear him, who is the author of all grace to men. No wonder, then, if her conception, and nativity, and whole life, were immaculate, and never subject to the stain of sin : no wonder that she, who was to bear our blessed Redeemer, who came to destroy sin, should be by his grace preserved from all sin : and although it is written of others, that they were *full of grace*, as the apostles and St. Stephen, to the end of fulfilling the office whereto they were chosen ; yet none so *full* as she, who was chosen to be the *mother of our Lord* : her graces were singular, such as made her the most pure creature of all other pure creatures, whether upon earth or in heaven. *Our Lord is with thee* : the Son of God, who is Lord of all, the second person of the blessed Trinity, descends into thy womb, to become incarnate ; to take flesh of thee, and to be thy Son. He descends to be in thee, not only by love and grace, but by nature also, to be, at the same time, *spiritually* conceived in thy soul, and *really* in thy body. Thus we may truly say, that God wrought in her the greatest of all his wonders, when he made her mother of God, she still remaining a virgin.

EXHOR.—Bear, O Christian soul, a due regard to this angelical salutation, and to the blessed person who is therein honoured by God, men, and angels. As often as you repeat it, think with joy of the blessed incarnation of the Son of God : think of your own ancient misery and present happiness : once slaves of the devil, now sons of God : once children of wrath, children of hell, now heirs with Christ in glory. O blessed prayer, deserving of veneration in the heart of every good Christian ! Live so, that, like the blessed Virgin, you may have a share in God's singular favours : follow the steps of your blessed Mother, imitate her virtue, purity, humility, obedience, and devotion, and, through the practice of these virtues, you will preserve the presence of God in your heart.

SECT. II.

Blessed art thou among women, and blessed is the fruit of thy womb.

Q. WHOSE words were these? A. The words of St. Elizabeth, when the blessed Virgin entered her house, soon after the conception of the Son of God. Q. What mean those words, *Blessed art thou among women*? A. That she was chosen among all women to be the mother of God, and therefore ought to be blessed and praised above all women. Q. What means, *Blessed is the fruit of thy womb*? A. That Jesus is her true Son, and in him, and by him, she is the instrument of all blessings to us, and therefore to be blessed both by men and angels.

INSTRUC.—These words, *Blessed art thou among women*, were first pronounced by the angel Gabriel, and after by St. Elizabeth: for when the blessed Virgin came to visit her, she was filled with the Holy Ghost, and made this exclamation, *Blessed art thou among women, blessed is the fruit of thy womb*: and, as soon as the salutation of the blessed Virgin sounded in the ears of Elizabeth, the infant that was in her womb, St. John Baptist, leaped for joy; as if these great blessings which entered that house with the blessed Virgin, at the sound of her voice, betokened even then the extraordinary graces and favours God intended to give to us, by the voice of her intercession. *Blessed among women*; that is, blessed above all women, that ever were, or ever will be; blessed above all pure creatures, either upon earth or in heaven, as bearing the Son of God, then incarnate, in her womb: she was blessed in her person, as full of grace; blessed with regard to the fruit of her womb, the fountain of all blessing to us, Jesus, to whom we owe our life and happiness, there being no other name through which we can expect to please God, or ever enjoy him. As then the first curse was laid on us through Eve; so all blessings were conferred, and the curse taken off, through Mary, by the fruit of her womb, Jesus; with whom, through whom, and by whom she was blessed, and made the instrumental cause of blessing to us; and thus the honour we give to the Mother ever centres in the Son.

EXHOR.—With what veneration ought not you, O Christian, to look on this blessed Virgin, now reigning with her Son in glory, after all the blessings that have proceeded through her to you and all mankind? O repeat these words with the same spirit as the angel and Elizabeth, praising with them the

great power of God, and extolling his most pure Mother, the most holy of all pure creatures, so highly honoured by himself. Bless and praise her amidst the corruption of this age, and make good those words she, by divine inspiration, spoke of herself; *From this time forward, all generations shall call me blessed.* St. Luke i. 41.

SECT. III.

Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.

Q. Who made this last part of this holy prayer? A. This was added by the Catholic Church, against Nestorius and his followers, who denied the blessed Virgin Mary to be the *Mother of God*, and would have her called only *Mother of Christ*, pretending, that the person of Christ was different from the person of the Son of God. Q. How is she the Mother of God? A. Because her Son Jesus, who was truly born of her, is no other person than the Son of God, and is true God. Q. What mean those words, *Pray for us sinners*? A. That, as such, we stand in need of her intercession to her Son Jesus. Q. Why is added, *Now and in the hour of our death*? A. That every hour we are in danger, we have need every hour of her powerful protection, but chiefly in our last moments, that she would defend us against our enemy, and be our advocate at judgment. Q. Why do Catholics say the Hail Mary after the Lord's prayer? A. That the blessed Virgin joining her intercession to our petitions, we may more easily obtain what we ask for in the Lord's prayer. Q. May we likewise desire the prayers of other saints? A. Yes, of all the saints; in particular of the saint whose name we bear, and of our angel guardian.

INSTRUC.—This last part of the angelical salutation is very ancient, and has been used by all the faithful, after the council of Ephesus had decreed according to Scripture and tradition, against Nestorius, that the Virgin Mary is truly *Mother of God*: for since there are not two persons in Christ, but in him the divine and human nature both subsist in one person, viz. the second Person of the blessed Trinity, and Jesus, who is truly her son, is the Son of God; the same Person God, who is also Man; it clearly follows, that she is truly *Mother of God*; *Mother of our Lord*, said St. Elizabeth. Luke i. 35. *That Holy which shall be born of thee, shall be called the Son of God*, said the angel. Luke i. 35.

Yet we honour her with no divine worship, which is due only to God, but only with such honour as is due to the most

pure creature, as she was. We also look upon her as our greatest and best patroness, and never-failing advocate with Christ, and place great confidence in her intercession, both with regard to her great dignity and the title of Mother of God, and with respect to her high excellency, and extraordinary sanctity and merit with God, as full of grace, and now in glory, above all the angels and saints; neither can we doubt, if she had so great interest and power with her Son on earth, the same and greater she has with him in heaven. We therefore beg that she would pray for us *now*; that is, every hour, because, being every hour in danger, we have every hour need of her aid; but chiefly in our last moments, to defend us, and to be to us a mother, both dying, and at the tribunal of judgment.

Upon the same grounds we implore the intercession of all the saints in heaven; for, knowing that their prayers always prevailed with God, when they were mortal here, we believe they do not less prevail, but more now their souls are in glory; nor have they less regard and zeal for our salvation, as being all in the same Church with us, though in a different state: and if even the wicked spirits hear the supplication of their votaries, how can we doubt but the blessed spirits know our wants, and the contents of our petitions; they who have the clear sight of God, who knows all things, and as they beg mercy for sinners to repent, so we read that they rejoice in our conversion. But as God sends his angels to guard us, who preserve us daily from many harms of soul and body, and the name of some saint is given to us in baptism; hence it is a pious custom, for every one to invoke in particular their angel guardian, and the saint from whom they derive their name; and in so doing we honour God, who gives us the saints and angels for our protectors.

EXHOR.—Make then, O Christian, this your Mother, your powerful advocate to her Son Jesus, by often repeating this *Angelical Prayer*: honour her thereby as your pious ancestors ever did before you: let your prayer be equally fervent, as your necessities require, and as her intercession is powerful with her Son: by invoking her, you do in effect pray to him, while your petitions are by her presented to him; while your eyes are on her, your heart is on God. Often repeat this prayer when you are in health, against the time, when, through pain and agony, you may not be able: *Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.* A prayer so excellent cannot be too often repeated; learn then to say the Rosary, which is composed of the Lord's prayer, and the *Hail Mary*, and strive to gain the indulgences which are granted to those who undertake that devotion. You have been taught to

have a singular love and veneration for the blessed Virgin Mary from your infancy ; honour her then through the whole course of your life : every year, on her festivals : every month, with those of the Rosary : every week, on all *Saturdays* : every day, by frequently repeating the *Hail Mary* : never forget morning and evening to recommend yourself to the protection of the saint of your name, and of your guardian angel : let this be your daily prayer. *O angel of God, O blessed saint, to whose holy care I am committed, enlighten, defend, and guide me this day, this night, from all sin and danger : O remain with me now, and at the hour of my death.* To God be all praise and glory, from all the saints on earth and in heaven.

Of Charity.

Q. WHAT is charity ? A. It is the love of God above all things, and of our neighbour as of ourselves, infused into our hearts by the Holy Ghost. Q. Who are our neighbours ? A. All mankind, especially Catholics. Q. Why all mankind ? A. Because all were made to the image of God, and all redeemed by the death of Christ. Q. Why especially Catholics ? A. Because they are with us members of the Church. Q. What is it to love God above all things ? A. To be willing to lose all things rather than the love and grace of God by mortal sin. Q. What is it to love our neighbour as ourselves ? A. To wish him the same good as ourselves, and to do him no wrong. Q. Is this any where commanded ? A. Yes, to love God above all things is the first and greatest commandment, both in the old law and the new, and the second is like unto the first : Thou shalt love thy neighbour as thyself. Q. What is the highest act of charity ? A. To give our life for God's honour and our neighbour's salvation. Q. What are the effects of charity ? A. It remits sin, and gives spiritual life to the soul : *He that loves not, remains in death.* 1 John iii. 14.

INSTRUC.—Divine charity is not a natural love, but supernatural ; because it comes directly from God, who is *charity itself*, and is infused by the Holy Ghost into our hearts in baptism. It is the most excellent virtue of all, as giving life to all other virtues, as much as the soul gives life to the body ; so that whatever good I practise, if charity does not at the same time abide in my soul, if I am without charity, it is nothing : though my faith be great enough to move mountains, if I am without charity, it will avail me nothing ; and so of all other gifts and virtues.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy

mind; and thy neighbour as thyself. Luke x. 27. Matt. xxii. These are the two great commandments, or precepts of charity; in these two we fulfil the law and the prophets; and the reward is life everlasting. To love God with all your heart, is to love him truly; to love him with all your soul, is to employ all the interior powers of your soul in his service: to love him with all your strength, is to serve him with your exterior power and actions; to love him with all your mind, is to fix your mind upon him in holy contemplation, and think there is none so amiable as he. With this love we must join a holy fear: love him as our Father, fear him as our God.

To love our neighbour as ourselves, we must look on him as another self, as one friend does another; we must wish him the same good as ourselves; do as we would be done by: in a word, make ourselves the rule by which we love our neighbour.

The motives to this universal charity to mankind, are, first, because it is the great commandment of God. 2. Because all men were created to the image of God, and therefore as God willeth that every one he has created should be saved, we must wish the same from our hearts. 3. Because Christ died for all others, as well as for us. 4. Because all were created for the same end, to be companions with us in glory. These are certainly strong reasons why our charity ought to extend to all mankind, Jew, Samaritan, Christian, friend and enemy: we must love all for God's sake, because they are all his; and very often those we take to be our enemies, may be in the friendship and favour of God: but in the first place, according to the order of charity, we must love those who are the most nearly related to us, and do good to them when they are in want, preferably to others, as to a parent, brother, or sister, &c. Next to them, we must love all that are of the household of faith: in a word, all are our neighbours, but chiefly those who stand most in need of our assistance, either corporal or spiritual. We must show our love not in words only, but in deed and truth: it is by this token, and only by this, we can have any satisfactory proof, that charity reigns in our hearts: for if it be there, it will work in our lives; and if it does not work, we may conclude it is not there; for divine charity, as St. Gregory says, *does great things where it is*: a man is best known by his actions, so the love of God is known by keeping his commandments; and the love of our neighbour by what we do for him both for body and soul; by feeding the hungry, giving drink to the thirsty, clothing the naked, &c. By correcting sinners, by instructing the ignorant, and preventing them from

losing their souls. This is what divine charity teaches, and where this charity is, it covers a multitude of sins and imperfections; it gives spiritual life to the soul; it translates us from death to life eternal; God has given his word, *Do this, and thou shalt live.*

EXHOR.—Charity, then, O Christian, is a gift, a virtue which you ought to covet above all others: It is one of the divine perfections of God, *For God is charity*: nothing brings you nearer to God than divine love; nothing unites you more closely to him: *He that remains in charity, remains in God.* 2 John iv. 16. You have nothing more to do in the spiritual life, but to acquire and increase this virtue, which brings all other perfections with it, it being the life of the soul, and the soul of all virtue: without charity you remain as dead to God, and without all hopes of your future happiness. Let then the love of God in the first place possess your heart; do nothing, speak nothing, think nothing that is displeasing to him; then will his love enter into your soul when sin is banished out of it. Let the same charity extend to your neighbour; the love of God and your neighbour can never be separate from each other; let the love of Jesus to you be the rule to love your neighbour, and you will never err therein.

Of the Ten Commandments in general.

Q. How many commandments are there? A. Ten. Q. What is the chief end of the commandments? A. To teach us the love of God and our neighbour: *He that loveth has fulfilled the law.* Q. Who gave the commandments? A. God himself in the old law, and Christ confirmed them in the new. Q. Why did God give the commandments to Moses in thunder and lightning? A. To move the Israelites to a careful keeping of them. Q. Is it possible for frail man to keep them all? A. It is, through God's grace. Q. Are we bound under pain of hell to keep them? A. We are: *If thou wilt enter into life, keep the commandments.* St. Matt. xix. 17.

INSTRUC.—The decalogue, or ten commandments, were delivered to man, by the authority of God himself, as a rule to govern his whole life, both his outward actions, and inward thoughts and affections, according to the will of his Creator: nor is there any law on earth so excellent as this: 1. From the dignity of the Author, being written by the finger of God. In the creation of the world, God imprinted a natural law in the soul of man, that is, he gave him a light and knowledge, to direct him what he ought to do, and what to avoid: but by long sinning, this law being in a manner razed out of his heart,

that none, through a feigned ignorance, might excuse themselves in sin, God was pleased, that what before was wrote in the mind, should be visibly engraved in stone, and placed before their very eyes. 2. It is the most excellent law as to its perfection, and the substance of the things it contains; such things as render man truly pleasing to God, and beloved by him. All virtue is commanded, and all vice prohibited by it. 3. As to the end of it, it aims at nothing transitory, no momentary good, but life eternal.

The commandments are divided into two tables: The first relates to God, the second to our neighbour, in which we are shown what we owe to God, and what to man; the fulfilling whereof is life everlasting. The first table, which contains our whole duty to God, directs us to be faithful to him, to worship him, to honour him by our thoughts, words and actions; all which is taught us in the three first commandments. In the first we are taught to be true and faithful to our God, that as true servants, we pay not that service to another which is due to our Master; that we keep no intelligence with his enemy, but truly love and honour him with our whole soul. The second directs, that, as servants of God, we speak nothing injurious against our Lord; but, on the contrary, that we reverence and adore his very name. The third teaches us to render him public worship, and the service that is due from man to his Creator, ordering us to consecrate one day in the week wholly to him, whereon we are to have no other business but to serve him, and thereby acknowledge his sovereignty over us, and it is from him we have all blessings.

In the second table is contained the rule how to behave to our neighbour. As charity requires that we give to every one their due, by the fourth commandment we are enjoined to love, honour, and obey our parents and superiors, both spiritual and temporal: then as it is the command of charity to do to every one as he would be done by, and therefore we ought not to wrong any one; by the fifth commandment, we are forbid to kill or wrong our neighbour in his own person; by the sixth, we are forbid adultery, or to wrong him in his wife; by the seventh, we are forbid to steal, or to wrong him in his goods; by the eighth we are forbid to bear false witness, or to wrong him in his reputation; and lastly, as charity obliges us to wish all good to others in our very thoughts, we are forbid to harbour any ill against him in our hearts; and therefore, *Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's goods.*

These commandments, though the Mosaic law is now abolished, we are strictly obliged to observe, as well for regard to the authority of God, the supreme Lawgiver, who imprinted

them as a law of nature in the soul of man, before the Mosaic law was given, as for regard to the gospel, in which they are expressly renewed and confirmed by the authority of Christ : they were given to Moses on Mount Sinai, in thunder and lightning, to move the people by rigour and fear to keep them carefully ; they were confirmed by our Saviour, who moves us to keep them by his grace and love.

These commandments are not impossible to be kept, as some have erroneously said ; for God does not command impossibilities ; and in effect many have kept them, as Zachary and Elizabeth did, *who were both just, walking in all the commandments of our Lord, without reproof.* Luke i. 6. And our Saviour has said, *My yoke is sweet, and my burden is light,* (Matt. xi. 30 ;) there is no one then but may fulfil them by the help and grace of God, and a willing mind : *I can do all things in him that strengthens me.*

EXHOR.—Since these ten commandments are delivered by the authority of God, to be the rule of your whole life and actions, see, O Christian, they be imprinted in your mind and memory and that you make them the subject of your meditation, and serious thoughts : and as they are the ordinance of the will of God, which, is the rule of all human actions, square your lives, and direct all your thoughts, words, and actions, by them ; praying daily for the divine grace to accomplish and fulfil them in every point : and let the sight of the glorious reward of your obedience, encourage you ; you have God's word for it ; *do this and thou shalt live.* Let your first care be to accomplish those commandments that immediately regard God himself : give to him his due honour, and give not his honour away to any other : love him above all things ; let his very name be revered and adored by you : *Holy and terrible is his name :* worship him every day, but chiefly on that day he has consecrated to his service. In the second place love your neighbour as yourself ; give honour to whom honour is due, to your parents and superiors ; wrong no man ; harbour no ill against others, even in your thoughts, less in your heart. These are in short the duties of every Christian, who desires to please God, to fulfil his will, and to live for ever with him in glory.

SECT. I.

THE FIRST COMMANDMENT EXPLAINED.

I am the Lord thy God. Thou shalt not have strange Gods before me.

Q. WHAT are we commanded hereby. A. To love, serve and worship one only true and living God, and no more.

Q. What are we forbidden by it? A. To worship idols, or to give any creature the honour due to God. Q. What is the honour due to God? A. A supreme honour, by which we acknowledge and worship him as our Creator, Redeemer, and last End.

INSTRUC.—These words, *I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage*, which was a figure of our deliverance out of the slavery of the devil, are as a preamble to the commandments; whereby God declares, that he is our God, and supreme Lord, and as such we are to serve him with all diligence and devotion, and to keep all his commandments throughout.

Thou shalt not have strange gods before me: this is the first commandment; and the honour due to God which is hereby enjoined, is supreme honour, called *Latria*, which is due only to God, and cannot, without idolatry, be given to another; for by it we worship him as our Creator, Redeemer, and last End.

Hence the Israelites were strictly forbid to make any idol, that might be an occasion to them of falling from his worship. *Thou shalt not make to thyself any graven thing*; that is, *idol*, so the Septuagint translates it. By this commandment then, *true religion* is established, and *false religion* prohibited: for God does not only command us to serve him with the true worship of *Latria*, but further, that we should give it to no other: *Thou shalt have no other gods but me*: thou shalt confess me alone to be God, and honour me as such, and no other shalt thou honour and adore as God: nay, though we are commanded *to give honour to whom honour is due*, yet we give honour to no one, but in reference to God.

God is so jealous of this his supreme honour, that he threatens to punish those to the third and fourth generation, who give it away to another, which he calls *hating him*; as he will reward and show mercy to all those who shall love and adore him and keep his commandments.

As by this first commandment true religion is established, they dishonour God and sin against it directly, who are in the exercise of a false religion; as *idolaters*, who adore stocks and stones, or any creature, for God: Jews, who still go on with the observance of the Mosaic law, as if Christ was not yet come: *heretics*, who have corrupted Christianity, and the true worship of God: the *superstitious*, who practise things under a pretext of religion, which belong not to it: *magicians*, or those who consult them, to know secret and hidden things, or use their charms, words, or spells to cure infirmities, or for other ends: they deal with the devil, and go to him for counsel and help, which is dishonouring God in a high degree.

EXHOR.—Remember then, O Christian, that the first and greatest of all the commandments is to believe in the true God, to hope in him, to love him above all things: if then you pretend to be an adorer of God, you must first believe with an entire submission, all the mysteries of faith which he has revealed; you must hope and fix a firm confidence in him, and in all the ways of providence, knowing that all hope in creatures is vain without him; you must love him above all things, which is best known by keeping his commandments, and beware of overmuch love to creatures, which often carries you to a hatred and contempt of God, even without your perceiving it.

SECT. II.

Thou shalt not have strange Gods before me.

Q. DOES not this commandment forbid us to honour saints and angels? A. By no means; it only forbids us to give them divine honour.

INSTRUC.—No one surely is so weak to think that the Church teaches the angels and saints to be gods, or that we honour them as God: yet surely some honour is due to them; and does not St. Paul teach, *That we must give honour to whom honour is due*. To whom then is it due? To kings, and those in authority under them. *Honour the king*, because his power is from God; again *honour and glory*, says the apostle, *to every one that worketh good*. Rom. ii. 10. And truly, if civil honour may be lawfully given to men while they live upon earth, and this honour may be greater or less, according to their quality and worth, with greater reason honour is due to the virtuous and holy: and still a greater honour to those who enjoy a happy life in heaven, in consideration of the near union they have with God, which places them in the most eminent state of all;

but this honour wholly centres in God, from whom flowed the graces given them here, and the glory they enjoy ; so that we honour them only in reference to God, to whom they owe their excellence : it is God we honour in them : *Praise ye our Lord in his saints.* We also beg their intercession for us, not doubting but in God they see our wants, and have more power with God to help us, and more charity to move them to it, now they are in heaven, *For charity never faileth.* 1 Cor. xiii. 8.

Upon the same grounds we may honour the relics of the saints, or their dead bodies, because their *bodies were members of Christ, and temples of the Holy Ghost*, in which a thousand sacrifices of love and adoration were offered to God, and will rise in glory. Hence this practice is as ancient as Christianity.

It was ever esteemed a great benefit to the inhabitants of any city or place, to have the bodies of the saints and martyrs repose among them : they thought it a benefit both to their souls and bodies : to their bodies by the frequent cures of diseases, which were done by the saint's relics ; to their souls, forasmuch as the sight of the saint's body enshrined there, was the most striking monument they could have of him, continually admonishing them of the holy works he did among them when living ; the faith and doctrine he taught, his virtues, mortifications, charities, humility, purity, &c. How then can we refuse to venerate those holy relics, which we see God uses as instruments to work so many miracles, and to do prodigies in the Church by the cure of diseases, and even raising the dead to life ? Did not the handkerchiefs and aprons which had only touched the body of St. Paul cast out devils, and cure all diseases ? *Acts* xix. 12. And was not a dead man raised to life, only by touching the bones of the prophet Elizeus ? *4 Reg.* xiii. It must then be a strange prejudice to think there can be any idolatry in this pious practice : for did not the martyrs die to overthrow idolatry ? and the saints preach zealously against it ? Then those who venerate their relics cannot surely be idolaters, but on the contrary, by that very action they show, that they are of the same faith, as the saint was, whom they honour ; and by honouring the saint, they express their detestation of idolatry, and venerate the very dust of those to whom, under God, they owe their faith and religion.

SECT. III.

Thou shalt not make to thyself any graven thing, nor the likeness of any thing, &c. Thou shalt not adore nor worship them.

Q. DOES not this commandment forbid all veneration of images? A. The commandment only forbids the making and worshipping of idols.

INSTRUC.—The holy images which are used in the Church, are representations of holy persons, of our Saviour, the Virgin Mary, the angels, and saints. Such were not entirely disused in the old law; for, by the command of God himself, two cherubims of beaten gold were made, and placed over the ark of the covenant in the very sanctuary; in like manner, the brazen serpent was made, and set up as an emblem of Christ on the cross, to cure those that were bit by the fiery serpents; the cherubims were made, not to be adored as gods, but only representations to put them in mind of those angelical spirits who attend before the throne of God. So, in the new law, images and pictures were always in use; and the second council of Nice, which is long ago received, both by the Greek and Latin Church, anathematized all the *Iconoclasts*, or *image-breakers*, that is, those who broke them out of contempt, and would pretend we honour them as gods; at the same time this council declares, that to these holy images of Christ and his saints is only given an *honorary respect*, but by no means that *supreme worship*, or *Latria*, which becomes only the divine nature. Action 7. Col. v. 55.

The council of Trent too has declared the intent of them: "Images are not to be venerated for any virtue or divinity which is believed to be in them, or for any trust or confidence that is to be put in them as the Gentiles did of old, who placed their hope and trust in their idols, but because the honour that is exhibited to them, is referred to the prototypes, or persons represented by them." It is then the faith of the Church, that a respect is due to holy images, and pictures, no otherwise than with regard to the persons they represent, to excite us to devotion, and to an imitation of their holy lives and death. They are as books to the ignorant, and movingly represent to them all the mysteries of our Saviour; his nativity, death, resurrection, ascension; and put them in mind of the blessed Virgin Mary, the angels and saints, which may help to keep their minds free from vain distracting thoughts in time of prayer: thus they are of great benefit when rightly used, as in the Catholic Church. When I pray my eye is on the image or picture, but my heart

is on God. How can you behold a crucifix, or representation of our Saviour dying on the cross, and not reflect on the Author of life? of him, to whom you owe your redemption and salvation? It is in him we place all our hope, not in an image, which can neither see, hear, or help us.

It was not then this good use of holy images the commandment forbids, but only the making and worshipping of *idols*; for the Hebrew word *pesel*, which is translated *graven thing* in English, is translated *idol* in Greek: now the Septuagint having translated the same Hebrew word in above forty other places, *graven thing*, and in this particular place *idol*, what reason could they have for so doing, but because they knew the word *pesel* in this place was ever taken for *idol*, or an image of false gods? Therefore the commandment adds, *Thou shalt not adore nor worship them*; to signify that *idols*, not holy images, are forbid.

There is an honour due also to holy places, as the holy land where Christ was born and suffered; and it is a laudable and pious custom to go on pilgrimage to such places as to Mount Calvary, Mount Olivet, &c. This David foretold, *We will adore in the place where his feet stood*. Psalm cxxxi. 7. And the prophet Isaiah, *His sepulchre shall be glorious*. If the ground whereon Moses and Joshua stood, when angels appeared to them, is said in Scripture, to be holy and worthy of veneration, much more the ground on which our blessed Saviour lived and died for us: this moved many to take such long and painful journeys to it: O how much must it enliven their faith and excite their love; the very thought does so, much more the sight of it! In a word, whoever truly loves God, must honour, in some degree, all things that relate to God, and are consecrated to his service; as temples and altars, where he is served, his holy name, the sacraments, sacred vessels, &c. and it cannot be conceived that such things can be dishonoured and profaned without impiety, and dishonouring God.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

Q. WHAT is forbidden by this commandment? A. All false, rash, unnecessary oaths, all ways of profaning the name of God.

Q. What is commanded by it? A. To speak with reverence of God and his saints.

Q. In what case is it lawful to swear? A. When God's honour, our own or neighbour's lawful defence, requires it.

INSTRUC.—As by the first commandment we are bound to love and honour God above all things, above all creatures, so by the second, we are commanded to honour his very name above all names; and this not with a superstitious respect, as did the Jews, to the syllables and letters of his name, but with regard to his eternal, almighty, infinite Majesty expressed by it: we honour his name, by praising, glorifying, and invoking it in all our necessities and distress of soul or body. In this way we cannot repeat the name of God too often; *Let his praise be always in my mouth*: but as in this we honour the name of God, so in many other ways we dishonour it; as when the name of God is used without respect, in vain and trivial matters, on every slight occasion, disappointment, or passion: but it is most dishonoured by the sin of swearing, especially when it is used to support a lie, and God is called to bear witness to an untruth, as in all false oaths; this is perjury: or in unlawful oaths, when people swear to any thing that is unlawful: and in rash, unnecessary oaths, without regard, whether true or false. Hear what our Saviour admonishes you against the sin of swearing: *I say to you, swear not at all, neither by heaven, because it is the throne of God; neither by the earth, because it is his footstool: nor by Jerusalem, because it is the city of a great king: nor by your head shall you swear, because you cannot make one hair black or white; but let your discourse be Yes, yes; No, no; what is over and above these, is from evil.* Matt. v. 34. So also St. James: *Above all things swear ye not, neither by heaven nor earth, or any other creature.* v. 12. They also break this commandment, who take God's holy name to curse themselves, or any creature, or profane the name of God in other way of speaking.

But though swearing by the name of God is in general forbid, yet in some cases, it is both lawful and commendable to take our oath, as when we are by lawful authority called to bear witness in any cause where the honour of God, our own, or neighbour's defence, requires it; this is doing honour to the name of God, because it is an acknowledgment that *truth* is essential to him; which kind of oath was ever held sacred, and used to put an end to all trials: for so the law of nature taught all nations: and in this manner, as we read in Scripture, the holy angels, saints, and God himself hath sometimes sworn by himself. But when we thus take an oath, we must be careful that *truth*, *justice*, and *judgment* accompany it; that is, that the thing be true and just which we swear to, and such as would not be credited without our oath: or in other words the conditions of a lawful oath are *truth*, that we hurt not God's honour; *justice*, that we wrong not our neighbour; and *judgment* and *discretion*, that we swear not in vain.

EXHOR.—Reflect, O Christian, how you ought to reverence, honour, and adore the name of God, both with regard to his divine excellence, eternal power and divinity ; as also with regard to all those blessings that have flowed from that holy name to you. If the very angels, pure spirits, with fear and trembling fall down and adore, how much more ought you, O dust, with fear and trembling, adore that glorious name, which is holy and terrible to saints and angels ? *Holy and terrible is his name.* Psalm cx. 9. Abhor nothing more than to profane this holy name by the sin of swearing and cursing : those oaths and curses which are let fall in common discourse by the wicked and insolent part of mankind, breathe nothing but a manifest contempt of God and religion : the greatest contempt when they are used to support a falsehood. How dare you use the name of God, except when he permits you in some lawful matter ? How dare you, O man, to call upon God, who is Truth itself, to bear witness to your untruth ; since by it you make yourself guilty, and bring judgment upon your own head ? *For the Lord will not hold him guiltless that taketh his name in vain.* O terrible will be the judgment of swearers !

Swear not at all, neither by any thing that is in heaven or upon earth, much less by the Maker of them. Curse not yourself or others ; these are the outrages of devils and damned souls, and not of Christian believers. Can you desire to be roasted alive or cut in pieces ? How then can you call upon God to damn you, or damn others ? Where is the pity on yourself, or compassion to others ? Have you not more need to beg the blessing of God, than to call aloud for his curse and vengeance ? O what a folly is the sin of cursing and swearing, which brings such heavy vengeance on ourselves ! Correct not only yourself, but reprehend the faulty ; it is the essential duty of every Christian. Accustom yourself to revere and respect every thing that belongs to God. Make no banter of the saints and holy things, nor ridicule any thing that is sacred to God. Turn not the Scripture to support a jest, a thing too common with profane wits. Beware how you take your oath : but when you have engaged yourself by a lawful one, be true to it, and beg the grace of God to fulfil it. If at any time you have taken an unlawful one, repent, and disengage yourself from it as soon as possible.

THE THIRD COMMANDMENT.

Remember thou keep holy the Sabbath Day.

Q. WHEN was the Sabbath instituted? **A.** From the creation of the world; for then God blessed the seventh day, and on it rested from all his works. **Q.** When was this commandment renewed? **A.** In the old law, when God gave the commandments of Moses on Mount Sinai. **Q.** Why was the Jewish Sabbath changed into the Sunday? **A.** Because Christ rose from the dead, and the Holy Ghost descended on a Sunday. **Q.** By whom was it changed? **A.** By the Church in the Apostles' time.

INSTRUC.—As in the first commandment we are called upon to pay our adoration to none but God; in the second to reverence his holy name above all names; so in the third, we are enjoined to render him that divine service which is due to him. To this end he has consecrated one day in the week, and this even from the beginning of the world. It is true we ought to pay him homage, and serve him every day; but he would have this day in particular wholly consecrated to himself, that we might serve him with our hearts and minds free from all worldly incumbrances, and the cares of this life. The Sabbath-day then was instituted from the beginning of the world, and there are reasons to believe that the servants of God kept it; but as people grew languid and slothful in his service, he would have it renewed in the law of Moses, and to be kept under the greatest strictness, even with death to the transgressor. The word *remember* seems to insinuate that it was no new precept at that time God gave the written law.

The word *Sabbath* signifies *rest*, and it was ordained in memory of God resting on the seventh day from the work of the creation. *The Lord blessed the seventh day and made it holy*; and his people were to keep it as such in a grateful remembrance of the creation. But in the new law the apostles changed the Sabbath, and translated it from *Saturday* to *Sunday*, and would have it called *the Lord's Day*, *Dies Dominica*, (Apoc. i. 10,) to be kept holy by all Christians, in memory of our redemption, which was completed on this day, when Christ rose from the dead, and the Holy Ghost descended for our sanctification. For as the ceremonial part of the Mosaic law was to cease at the death of Christ, and as the Jewish Sabbath, both as to the day of the week, and their manner of keeping it, was ceremonial and figurative; it has therefore ceased, and our Sabbath, which is Sunday, is substituted in its place; so that now we

neither keep the same day as they did, nor keep it after the same manner as the Mosaic law commanded, but as the Church enjoins.

But though the day of our Sabbath be different from that of the Jews, yet we are under as great an obligation to sanctify it by acts of religion, in an entire service of God : by assisting at the public worship of God, if we can, by praying, hearing the word of God, putting our souls in a good state by penance, receiving or at least disposing ourselves to receive the holy Eucharist, so filling up the day with exercises of religion, and spiritual holy works, as acts of faith, hope, charity, &c.

Hence we are obliged on this day, to refrain from all that is incompatible with these exercises ; as from all corporal, laborious, and mechanic work ; all servile work, which is that which is commonly done for hire ; all merchandizing, fairs, markets, shop-keeping, and public pleas in the courts of justice. But as to such things as are absolutely necessary for the preservation of our life, or the life of our neighbour, as preparing our meat, attending the sick, stopping a flood, extinguishing a fire, and the like, these are not forbidden.

EXHOR.—As then, O Christian soul, God, as Lord and Creator of all things has a sovereign right to demand our service at what time, and in what place he shall ordain, remember, that as your God and Creator, he has appointed one day in the week to his service, and this day is *Sunday*, or the Sabbath-day. He has given you six days in the week for your temporal business, and has reserved but one to himself: *Six days thou shalt labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God.* Let it be your study and labour to fulfil the will of God in keeping, at least this one day holy, so as to answer the end of your creation and redemption ; very likely, if you employ well this one day, you will employ well the other days of the week. Be devout then in praising and serving God on the Sabbath-day ; while your body rests from labour, let your soul rest in God, which is the true Christian Sabbath, and is a figure of that eternal rest which we expect hereafter, which the apostle calls *the sabbathising the people of God.* Heb. iv. 9. Be constant in coming to the divine service, and attending at mass, and let no cause prevent your coming, but such as will excuse you before God ; and let a true devotion accompany your attendance thereat. What does it avail you to serve God in body, if your heart and mind is far from him ? What is that sacrifice placed before your eyes, with those representatives of Christ's passion on the cross, the altar, but to move your love, and raise up your soul to him ? Often confess your sins on this day, at least be sorry and contrite for them, and beg for mercy. Dis-

pose yourself to a holy communion. Lay up in your mind whatever instruction is given you this day; take it as from God, and practise it as intended. Do works of charity to others, as in your way and power. It is not enough to serve God in the morning, but the remainder part of the day also. Beware of offending God on this day, whereby you give more scandal, and, instead of making it holy to God, you make it a feast to the devil. Keep your soul then pure, undefiled, and sanctified, as becomes the holy Sabbath, and live so on this day, that you may live hereafter, and enjoy the *rest* or *Sabbath* of eternal glory.

THE FOURTH COMMANDMENT.

Honour thy father and mother.

Q. WHAT are we commanded by this? A. To love, reverence, and obey our parents in all that is not sin. Q. What is forbidden by it? A. All sourness, disrespect, and disobedience to parents. Q. Why are we bound to love them? A. Because under God they are the chief cause of our life and being. Q. How are we to reverence them? A. Not only inwardly in our hearts, but also outwardly in our words and carriage, by relieving them in their necessities, both spiritual and temporal. Q. Why must we obey them? A. Because they have a power from God, both to instruct, direct, and correct us. Q. What was the reward promised in the law to dutiful children? A. A long and happy life: *That thy days may be long in the land which the Lord thy God giveth thee*: consequently, the reverse of this must follow the disobedient; the law ordered undutiful children to be stoned to death by the people. Q. Are we not also to honour and obey all other superiors? A. We are, for so God has expressly commanded.

INSTRUC.—It is no wonder that the first commandment of the second table, which relates to our neighbour, is to *honour father and mother*; because it is to them we owe, under heaven, even our very life and being, our nourishment, education, and religion. If we are commanded to love our neighbour as ourselves, we ought to have this love to our parents before all others: they brought us into the world with much grief and pain, and bred us up with much love, labour, and solicitude; the love then we owe them, is but gratitude for a long series of kindnesses. *Remember*, says Ecclesiasticus, *you received your birth from them, and render them thanks for it*; which can be done no otherwise than by loving them, and it is a part of that love, to relieve them in their necessities, both spiritual and

corporal; for if we are bound to do this to every neighbour, much more to our parents: to give what you have even to pious uses, and leave them to want, is a grievous sin. *Matt. xv. 4.* Secondly, you must bear a due respect to them, as your superiors in age, wisdom and authority; a respect not only to their persons, but to their instructions, admonitions, reprehensions: *Hearken, my son, to the instructions of your father, and depart not from the law of your mother. Prov. i.* You ought in no wise to despise them, for it is the part of a fool to mock at the correction of his father, (*Prov. xv.*) much more to curse them, or to lift up a hand against them. Thirdly, you are to obey their commands, yet so as in God, that is, in what is not sin; because it is God commands you to obey them, and in obeying them you obey God. This obedience will lead you into all good, but disobedient children never come to any good; witness Absalom.

But if parents expect their children should be dutiful, and be an honour and comfort to them, this depends upon their doing their duty to their children; and one is commanded as well as the other: thus they are obliged to maintain their children, till they be in a condition of subsisting themselves; to give them a good education, and to instruct them, chiefly in the duties and principles of religion; to correct them for vice and undutifulness; but this is to be done with love and discretion, with lenity and mildness, and without excessive damping their spirits; to give them good example, to do or speak nothing that may prejudice their spiritual good. Remember the woes that attend scandal and bad example given to little ones, especially by their own fathers and mothers; wo, wo, wo to such!

We must also honour and obey all other superiors, which God has placed over us: kings, and princes, magistrates and officers, who have commission under them; for these are fathers of the people, and placed over us by God: *Let every soul be subject to the higher powers, for there is no power but from God, and they who resist, resist the ordinance of God, and acquire to themselves damnation. Fear God, and honour the king, (1 Peter i. 17,) not only for anger, but for conscience sake. Rom. xiii. 5.*

Our spiritual fathers are the pastors of God's Church, who have the care of our souls; to whom we owe, under God, our spiritual life in baptism, and other sacraments: they instilled the principles of religion into our minds, and still watch over us, to bring us, by their wholesome admonitions, to life eternal: these then are worthy of honour, obedience and love, as the care of souls excels that of the body; and if their persons

sometimes are not, their character always is respectable : *Honour God, honour the priests.* Eccles. vii. 33. *Obeys your prelates, and be subject to them, for they watch over you, as being to give an account of your souls.* Heb. xiii. 17.

As often as children, in a matter of weight, act contrary to these duties of love, respect, and obedience to their parents, they transgress this commandment; as by hatred and contempt of them, by wilful contradictions, by wishing them harm, by neglecting to assist them, by despising their advice, speaking ill of them, acting contrary to their orders, &c. The same may be said with regard to other superiors placed by the same hand over us. All the sins that are committed against our neighbour, are greater when they attack a parent.

On the other hand, all parents and superiors placed over others, sin grievously against this commandment, when they neglect the care of those God has intrusted them with, either by want of education, instruction, correction, good example, or by neglect of justice and equity; which very often is the first cause of rebellion in inferiors.

EXHOR.—This then, being the strict command of God, *Honour thy father and mother*; see, O Christian, you comply religiously with it: nature as well as grace require your sincere love, respect and obedience to them; and all these duties must be done for the love of God, for, by honouring them, you honour him. Remember also that this duty is not only incumbent on you during the natural life of your parents, but even after their death, that you be not unmindful of them in your prayers and best thoughts. Often reflect on the reward and blessing of God that attends the dutiful, and the curse that follows undutiful children; behave so, that you may have the blessing, and avoid the curse.—The like regard you ought to pay to your king: follow the direction of St. Peter: *Submit yourselves to all human authority, for God's sake; whether it be to the king as supreme, or unto governors, as being sent by him, for so is the will of God*; looking on the king as the common father of all under his care. 1 Peter ii. 13. Lastly, behave as Christians to your pastors, or spiritual fathers: regard them as *the ministers of God*, who, through the gospel, are the authors of your spiritual life. 1 Cor. iv. 15. Regard them as the *ambassadors of Christ*, and receive them with respect proportioned to the dignity of him that sent them. 2 Cor. xx. You must respect them for their work, no work so precious as the saving of souls; you must obey them in *spirituals*, hearken to their instructions, their counsels, their admonitions; lay them up carefully in your heart, and, by practice, turn them to your eternal good: fix that saying in your mind, *He that heareth you, heareth me; he that*

despiseth you, despiseth me. St. Luke x. 16. He that hears them, hears God; he that despises them, despises God. If they sin, this does not destroy their authority, and ought not to abate our respect and obedience to them: the sacred character yet remains, and Christ has said, *Whatever they bid you do, (in spiritual matters,) do it; though not according to their works,* when they are evil. St. Matt. xxiii. Pray for them, that God would govern them, in order to govern you; bless their labours, and assist their pious endeavours in the great work of your salvation.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

Q. WHAT is forbidden by this? A. Wilful murder, fighting, quarrelling, hatred, and desire of revenge.

INSTRUC.—As charity enjoins us to do no wrong to our neighbour, this commandment forbids murder, this being the greatest harm we can do him, because it deprives him of life, which is the dearest thing of all; for it deprives him of every thing else that is dear to him in this world, as wife, children, goods, estate, and of the time God has given him to work out his salvation. God expressed his horror of this crime to Noah; *The blood of your lives will I require at the hand of man; whosoever sheds man's blood, his blood shall be shed, because man is made to the image of God.* Gen. ix. 15. Murder then is a heinous thing, and ought never to go unpunished, because it is an irreparable injury to our neighbour, an insolent contempt of God, whose image he is, and a rebellious usurpation of his authority, for God is the Lord of life and death, and none can have any power over the life of another, but by commission from him; so it is lawful to kill in a just war, for the defence of one's king and country, and for magistrates to put villains to death; because this prevents murder, and is not against the commandment, but promotes the end of it; for the magistrate *beareth not the sword without cause.* Rom. xiii. 4. But it is never lawful to take revenge for ourselves, even when another has done us an injury that is deserving of death, because no one is to be judge in his own cause; and if that were allowed, all places would be filled with blood and slaughter: for this reason, God has reserved revenge to himself, and appointed kings and magistrates to exercise it on earth whenever it is just. Hence we prove *duelling* to be a great crime, because in that case a private man, without authority, seeks to revenge himself, and at the same time rashly endangers his own life: *You*

belong not to yourself, but to God, (1 Cor. xvi. 19,) and therefore you have no power over your own, or another's life.

By the same reason, this commandment forbids whatever has a natural tendency to murder, as quarrelling, fighting, maiming of others, in which there is often a malice of heart equivalent to murder; anger, hatred, and revenge, must also come under the same prohibition, because from hence murder proceeds; for it is first in the heart and will that the sin of murder is committed. Hence it appears how careful we ought to be not to provoke others to these passions, not to widen the breach in quarrels, and by our presence give encouragement to them; but keep peace with all as far as in our power, and to be peace-makers for others, otherwise we have it to answer for, as well as those that fight: *Blessed are the peace-makers, for they shall be called the sons of God.* St. Matt. v. 9.

All these mischiefs being the effect of pride and anger, nothing but humility and patience can prevent them; therefore, we are so often advised to humble ourselves, and in much patience to possess our souls, to leave our cause wholly to God, and even not to harbour in our minds the least angry thought, malice, or revenge, which often breaks out into words, actions, and murder itself.—Upon occasion of this commandment, we must also beware of *scandal*, which is a spiritual murder, whereby a man kills the soul of his neighbour, by making him fall into sin, against which terrible woes are pronounced in the gospel.

EXHOR.—Learn, O Christian, from this instruction, ever to abhor and detest wilful murder. It is a most enormous crime, and cries to Heaven for vengeance. Remember the punishment Cain underwent, for spilling the innocent blood of Abel. Nay, the very brute was not spared, that was contaminated with human blood, but *dying*, says God, *let him die*.

As you have no power over another, so much as to hurt a hair of his head, much less have you to harbour anger and revenge in your heart against him, much less to revile him by injurious words, much less to strike or maim him. Love is the fulfilling of the law; and as all these are destructive or diminishing of that love, they are the breaking of the law; and as the fulfilling of it is life, so the destruction of it is death. How often have you been forewarned by Christ, against these lesser breaches of charity. *He who is angry with his brother, (without a just cause) shall be guilty of the judgment; and he who calls him fool, (with malice in his heart, or contempt) shall be guilty of hell fire.* St. Matt. v. 22. *He who hateth his brother is a murderer.* 1 John iii. 15. Before you offer your gift at the altar, go first and be reconciled to your brother, and then you shall

come and make your offering. Matt. v. 24. Love your enemies, do good to them that hate you. *Matt.* v. 44. He commands you to do good, and no ill, either in words or actions to others. Above all things, beware of murdering your neighbour's soul by scandal and bad example, a thing too common among Christians. O how many learn to lie, to swear, and curse, by the wicked life of others! How many become drunkards, libertines, and void of all religion, from the profane talk of others? There is no sin attended with greater woes from the mouth of Christ than scandal, *Wo to the world for scandal.* St. Matt. xviii. 7. As there are, alas! too many who draw others from good by their vices and ill example, see you draw others to virtue by your edifying life; as great will be the condemnation of the one, great will be the recompense of the other; *They who instruct others unto justice, shall shine like stars for all eternity.* Dan. xii. 8. If at any time you have been the cause of your neighbour's spiritual ruin, beg for mercy, and make amends to the best of your power, not only by your sorrow, but by a christian, holy comportment for the future, that may bring back those you have scandalized.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

Q. WHAT is forbidden by this? A. All carnal sin with another's wife or husband, also fornication, incest, the sin against nature, and all sins of lust in general. Q. What is commanded by it? A. That husbands and wives love and be faithful to one another. Q. What else? A. That all live chastely, and resist that bent of concupiscence, that incline them to use their bodies contrary to the institution and law of marriage. Q. Why is lust hateful in the sight of God. A. Because it defiles our bodies, which are the members of Christ, and the temples of the Holy Ghost.

INSTRUC.—It is with good reason, that after God had expressed his will to us, in forbidding wilful murder, he proceeds next to forbid adultery, since the greatest injury, next to the deprivation of life, we can do our neighbour, is the defiling of the marriage bed. By it you not only rob the woman of her innocence, but also rob her husband of the most precious worldly treasure he has, the love and fidelity of his wife; his right whereto he cannot, if he will, give away to another; and, by consequence, this his right no one can invade, without the most horrid injustice to his neighbour, as well in violating his

marriage bed, as for the ill consequences of it, in depriving them both of their mutual love, which ought to last till death; and often bastardizing the family, with many other mischiefs, too long to be recounted.

Also, by this commandment, as it is expounded in the Mo-
saic law, (see *Deut.*) are forbid all carnal sins of what species
soever, as well as *adultery*: as *fornication*, which is a carnal
act between a single man and woman, who have neither bound
themselves by the bond of marriage, or by a vow of chastity; for
if either party be consecrated to God by a vow of chastity, a
carnal act with such a one is *sacrilege*; and a carnal act with
a *virgin* is more than simple fornication, and *altars the nature*
of the sin. *Incest*, which is a carnal act between a man and
woman who are within the degrees of consanguinity or affinity,
and the nearer in blood, the greater is the sin. A *rape*,
which is a carnal act committed on the body of another by
force, against the will and consent. *The sin against na-*
ture, which is a carnal act between two of the same sex, or
between persons of a different sex, whether married or unmar-
ried, when such means and actions are used, from whence gen-
eration cannot follow, under which head is forbidden *self-pollu-*
tion. In short, this commandment forbids all kind of uncleanness
whatsoever that leads to debauchery, all immodest ac-
tions, touches of ourselves or others, lustful embraces, immod-
est looks or words; nay, we ought not even to harbour a wil-
ful thought of immodest things, to take pleasure in it, and en-
danger ourselves, or to say or do any thing that may endan-
ger others. Alas! too many are induced to break this com-
mandment through the importunities and allurements of others.

EXHOR.—Since corrupt nature is so inclined and propense
to all carnal sins, the greater ought to be your care, O Chris-
tian, to decline them, and this by shunning all occasions of
them; as idleness, curiosity, lewd company, excess in eating
and drinking, too great familiarities with persons of another
sex, masquerades, &c. in a word, renounce, as much as may be,
all sensible pleasures.—To preserve us the better from these
carnal acts, we must principally restrain our eyes from looking
at that which may incite us to them, remembering that saying
of Job, *I have made a compact with my eyes, that I might not so*
much as think of a virgin. Job xxxi. 1. Next we must restrain
our thoughts; for nothing endangers us more, or excites to ac-
tion, than wilfully entertaining the foul imagination of impuri-
ty. We must, thirdly, restrain our desires; *For he who looks*
at a woman, to lust after her, has already committed adultery with
her in his heart. St. Matt. v. 24. Fourthly, we must restrain

our tongues from unchaste words or songs, for these corrupt both ourselves and others : *Let no filthy words proceed out of your mouth : let not fornication even be named among you, as becometh saints.* Eph. v. 3. Fifthly, we must restrain our hands from all impure touches : *If thy hand scandalize thee, cut it off, and cast it from thee ; it is better one of thy members perish, than thy whole body should go into hell.* St. Matt. xviii. 8. In a word, all our senses must be curbed from this evil. For your greater preservation, entertain yourself often with the following considerations : 1. As nothing makes you more like the angels than purity of soul and body, so nothing makes you resemble so much the brute as lust and uncleanness. 2. Your bodies are the members of Christ ; but by *fornication you are made one body with a harlot, for both are one flesh.* 3. Bodies are the temple of the Holy Ghost ; what indignity to defile them with so foul a sin ? Other sins are without the body, but this is a sin against your own body, which you dishonour by it, and oftentimes destroy it by foul and painful diseases. 4. These sins are often attended with heavy judgments : how many for them have been destroyed by fire from heaven, as in Sodom and Gomorrah ? And no doubt they have brought great punishments on whole nations, on private families and persons : the whole world was destroyed for them at the flood. God has so threatened this sin in particular, *If any one defile the temple of God, him will God destroy.* To conclude, these are sins that exclude from the kingdom of heaven, *Neither adulterers, nor fornicators, nor the effeminate, nor Sodomites, &c. shall possess the kingdom of God.* Rom. v. 9, 10. Above all, to enforce these considerations, we must continually implore the assistance of heaven, that God would *create a clean heart in us, and renew a right spirit in our bowels.* Our prayers must be constant and perseverant, as these temptations are never over till death, and our best purposes are faint and unstable. Remember always to put a stop to the beginning of an ill thought before your soul becomes delighted or consenting to it.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

Q. WHAT is forbidden by this ? A. To wrong our neighbour by stealing, robbing, cheating, or by any unjust dealing. Q. What is he bound to do, who has thus wronged his neighbour ? A. To make restitution to the right owner, if he is able, otherwise the sin will not be forgiven him. Q. What

more are we commanded hereby? A. To be just in all our dealings, and to take care to pay our debts.

INSTRUC.—As God has given one commandment for the preservation of man's life; another to defend him from wrong in the person of his wife, who is another himself; here he has given a third to preserve every one's goods: *Thou shalt not steal*. Theft may be committed either clandestinely, or with open violence, or by cheating in bargaining, or gaming, when one, having more craft than another, over-reaches and draws him into consent, without knowing it, to his own wrong.—Small thefts from the same person, at different times, amounting in the whole to a considerable value, are the same breach of the commandment as if the whole had been stolen together; because the same damage is done to the owner, and he has the same right to his goods, when stolen at different times, as all at once. To use false weights and measures, by which a little is stolen from one, and a little from another, a great deal in the whole, is also a substantial breach of this precept; for this is called *an abomination to God* in holy Scripture. This commandment is also broken by open robbery; by invading other men's right, and seizing upon it, whether by an unjust war, or forcing them to yield it up, or overcoming them at law by bribery; or by an extortion and usury, taking advantage of the necessities; by racking of tenants, when you know they cannot remove; by forcibly withholding servants' wages, or by any other violent methods. Theft is a mortal sin, whenever the thing stolen is of a considerable value, or does a notable damage to our neighbour: and not only those who commit the theft, but all who any ways concur thereto, and all who partake knowingly of it, are guilty of the sin. Also borrowing of another, what we do not intend to pay, is the same injustice as theft.

This commandment obliges us to restitution: whatever you have unjustly gotten from your neighbour, you must restore, as far as you are able, to the right owner, otherwise your sin will not be forgiven; because refusing to restore is continuing in the first theft, and the injustice still remains; therefore it is rightly said, *without restitution there can be no absolution*: all the power on earth cannot dispense with it, unless the owner consents. This restitution concerns not only those who did the wrong, but all who have concurred in it, whether by counsel, by assistance, or by partaking of the ill-gotten goods. If you are not able to make restitution in full, you must do what is in your power, unless the owner will forgive it, and show your good will to do it, and repent heartily. If he who has done any injustice to another, dies before he had made restitu-

tion, his heir is under the same obligation to do it, if what was unjustly got be part of his inheritance; and if the owner, who was wronged, be dead first, he must make the restitution to his heir, especially if his neglect to do it before was a *culpable delay*.

EXHOR.—Learn, O Christian, to shun and detest the sin of theft; first from the injury you do to God, who, as he is essentially just, *loves justice*, and willeth that justice be done to every one. It is depriving him of that benevolence he has shown to others, who is the bountiful donor of all we enjoy, and would that we should enjoy it. Hence he has commanded, *Thou shalt not steal*; and to support his commandment, he has declared his vengeance against the transgressor: *Every thief shall be judged. Let no man circumvent his neighbour, for the Lord is the revenger of these things*, (1 Thess. iv. 6,) even to exclude him from the kingdom of heaven: *Thieves shall not possess the kingdom of God*. 1 Cor. vi. 10. 2. Avoid theft, from the injury done to your neighbour. It takes from him what God has given him to sustain his life and family; and truly, in some cases, it touches his life, by depriving him of his livelihood. It breeds in him many rash censures of others, who may be innocent, to the prejudice of his soul; creates hatred and ill-will among neighbours, all which a thief, in some degree, must answer. 3. This sin ought to be shunned for the mischief it brings upon the thief himself; his good name, his reputation is entirely ruined by it; it takes away all conscience and religion from him, and disposes him to greater crimes, and often ends in terrible disasters. Judas was a thief, and then betrayed his divine Master, and then hanged himself; so the thief often comes to the like death, to the gallows: but what is worst of all, it deprives him of all grace here, and glory hereafter; *Thieves shall not inherit the kingdom of God*.

To remedy this evil, beware of three things: of covetousness, envy, and sloth; these are generally the origin of theft: 1. Beware of covetousness, for it is the nature of a covetous mind to seek with two great eagerness for the riches of this world, and this often puts men on unwarrantable ways of getting them: *Covetousness is the root of all evil; for the desire whereof some have erred from faith, and have entangled themselves in many sorrows*. 1 Tim. vi. 10. To prevent this, rather aspire to the riches of eternal glory. 2. Beware of envy; this is the second step to the sin of theft. It is the nature of envy to be sad, and repine at others' riches, and to be discontented with our own less flourishing condition, and this prompts you to steal from your neighbour what God has given him: *Man's pains and labour*, says Solomon, *lie open to the envy of others*. Eccles.

iv. 4. To put a stop to this, learn to be cheerful under the condition God has placed you in : be thankful for what he has blessed you with, (though little,) and trust to that Providence, who, as he clothes the lilies of the field, will not be wanting in providing for you, who are the chief work of his hands. Lastly, beware of sloth and indolence ; a vice which too often tempts people to live upon the labour of others : *Idleness hath taught much malice*, (Eccl. xxxiii. 29,) even to the making of thieves and robbers. To prevent this, employ well your time in that state God has placed you, and thus, by honest living, you will never be tempted to live otherwise. If ever, then, you have been guilty of the sin of theft, take this instruction as from St. Paul, *Let him that has stolen, steal no more, but rather labour, working with his hands, that he may have thereby to give to him that suffers want ;* or to make restitution to him he has stolen from. *Ephes. iv. 28.* In a word, let all parents be strict to punish their children's first inclinations to stealing ; and all magistrates correct their first thefts with a wholesome severity : this would prevent many coming to the gallows, and put them in mind of the punishment of theft in the next world.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

Q. WHAT is forbidden by this ? A. False testimonies, rash judgment, lies, slander and detraction. Q. What is he bound to do who has hurt his neighbour in this kind ? A. To make him satisfaction, and restore his good name. Q. What is commanded by this precept ? A. To speak and witness the truth in all things ; *for the devil is a liar and the father of lies.*

INSTRUC.—This commandment is of large extent, and forbids under the name of false witness all the injuries we commonly do our neighbour in words, by affronting, by detracting, by be-lying him, which carry something of the nature of false-witness in them. As God gave one commandment to regulate our tongues, with regard to himself, *Thou shalt not take the name of the Lord thy God in vain ;* so he would have another with regard to our neighbour, *Thou shalt not bear false witness against thy neighbour ;* the love of our neighbour ever inseparably following the love of God.

First, then, this commandment forbids us to take a false oath, and bear false witness to the prejudice of another, whether in judgment, or out of judgment, whether in public or private, by swearing falsely against an innocent man, alleging him to be

guilty of such and such things. This crime was punished, in the old law, by inflicting the same penalty upon the false witness as he would have brought upon his neighbour: *Thou shalt do unto him as he taught to have done unto his brother.* Deut. xix. 19.

2. It forbids also lying; that is, to speak untruth knowingly, with an intent to deceive others, and this is always a sin; but greater or less, according to the prejudice done our neighbour by it: *Thou shalt not lie, neither shall any one deceive his neighbour.* Lev. xix. 2. Lies are three-fold: *malicious lies*, which are spoke directly to the prejudice of others: *officious lies*, which are told to excuse ourselves or others: *jesting lies*, which are made to divert company. To some of these we may reduce boasting lies, which we tell to our own honour and praise: *flattering lies*, which are to gain us favour with another, at the same time we hurt him by such flattery. All dissembling and hypocrisy, which is a feigned sanctity, is acting the liar; against all which the apostle warns us: *Laying aside all lying, let every one speak truth with his neighbour.* Ephes. iv. 25.

3. It forbids *rash judgment*, that is, censuring and condemning the actions of others, without good grounds.

4. It forbids *detraction*, that is, speaking ill of others, with a design to blacken their reputation, or lessen their good name: if this be done by falsely accusing them, it is *slander*. If it be done by discovering their secret sins, or by putting an ill construction on their good actions, or good intentions, or by denying their good qualities, or lessening, or concealing them, when they need our defence, or by commending them with an affected coldness, it is properly *detraction*: and if it be done before their faces, it is *affronting them*; if behind their backs, it is *backbiting*; and as in all these cases we generally make our neighbour appear worse than he is, and there is often some untruth and misrepresentation in what we say against him, it is in some degree bearing false-witness. A slanderer and detractor may be compared, one to a robber, the other to a thief: the one, like a robber, attacks your good name openly; the other, like a thief, secretly, as if he had no mind to be seen.—Under the head of *detraction*, also comes *talebearing*, which creates misunderstanding among friends, against which it is written, *Thou shalt not be a detractor, nor a whisperer among the people.* Lev. xix. 16. This commandment also forbids mocking, affronting, or vilifying our neighbour for his defects of body or mind, for these being defects to which some are born, they are their misfortunes, but not their fault, and they ought not to be reproached for them, as for a fault; for this

commandment forbids us to lay any fault to our neighbour's charge which is not true.—All these injuries against our neighbour in words, as lying, rash judgment, detraction, slander, derision, reviling, &c. are never more grievous than when the Church of God, her ministers, and religion, are falsely aspersed and discredited by them: this is acting the part of Satan, and promoting his cause. Let this be particularly noted.

As we are strictly forbid to speak the least thing in prejudice to our neighbour, so we are commanded to speak all good of him, and attest the truth in all things, as God is truth, and would have all truth remain for ever: *The truth of our Lord remains for ever.* It is a very ancient and true saying, *That to do good and speak truth makes men like to God.*

As by the seventh commandment we are bound to restore the thing stolen to the right owner; so, if we have robbed our neighbour of his good name, by detraction, slander, and by be-lying him, we are bound by this commandment to make him satisfaction, and restore his good name, by recalling what we falsely alleged against him, and by speaking better of him for the future.

EXHORT.—Here then, O Christian, God calls upon you to rule your tongue, that you speak nothing which may prejudice another's good name, his life or fortune. As your tongue was given you to praise God, so it was likewise to speak all good of others.—Set a guard on your lips, and beware of three sins most incident and common to mankind. The first is lying, which is a vice that makes us degenerate from the sons of God, who is truth itself, into the sons of the devil, who is the father of lies; it renders us abominable in the eyes of God: *Lying lips are an abomination to God,* (Prov. xii. 22,) especially when your lies are pernicious to others by bearing false witness against them: *Thou hast hated all that do evil, thou wilt destroy all them that speak lies,* (Psalm v. 6,) more especially when you confirm it with an oath; for then you break the second commandment as well as the eighth. For this our Saviour chastised the Pharisees: *You, says he, are of your father, the devil. When he speaks a lie, he speaks that which is proper to him, because he is a liar, and the father of lies.* In like manner, they were continually bringing false accusations against him till they had taken away his life. These are lies which will exclude you from the kingdom of heaven. Think not then a habit of lying to be a small fault, since it is the origin of many great evils; it brings on a corruption of manners; it is a mean and despicable vice; it is a blemish to reason to speak contrary to knowledge and the sense of things; it is highly destructive to human society, for there can be no mutual tie of friendship, nor security

to each other, when mutual confidence and truth, the ground of it, is lost in lying. Let every one correct himself of this failing, and let parents in particular look well to their children, and chastise them for lying, to which they are but too naturally addicted.—The second evil you are to avoid is rash judgment, or rash censuring the actions of others, as the Jews did our blessed Saviour. This sin being grounded on mere hearsays, jealousies and suspicion, without any moral certainty of great probability, it betrays an uncharitable heart, ever prone to think the worst of others, and cannot fail to turn on yourself: *Thou art inexcusable, O man, whosoever thou be that judgest, for whenever thou judgest another, thou condemnest thyself.* Rom. ii. 1. A terrible sentence! Rather choose to judge yourself, that you may not be judged. You know no one so well as yourself; let then all judgment fall on yourself, that it may work a true conversion on your soul.—A third evil we are to avoid, is *detraction* and *slander*, which is blasting our neighbour's reputation, because this is against that law of nature engrafted in our heart: *As you would that men should do to you, do you to them:* It is more prejudicial to your neighbour than theft, for *a good name is better than riches.* And this you deprive him of by detraction, making him, that was once esteemed, now despised, and valued by no man. To remedy this vice look at home; see into yourself, and you will be ashamed to accuse and speak ill of others: what you are guilty of yourself, and perhaps to a greater degree than your neighbour, you must blush to expose in him: what though you have found a mote in your brother's eye, you may find a beam in your own!

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbour's wife.

Q. WHAT is forbidden by this? **A.** All desires of adultery and lust; all deliberate and voluntary delight in impure thoughts. **Q.** What are we commanded by it? **A.** To entertain chaste and honest thoughts.

INSTRUC.—As the law of God is a spiritual law, it obliges us not only to regulate our words and exterior actions, but also our inward thoughts and desires, that we may be perfectly innocent, and not in outward appearance only; and therefore it forbids us, by the two last commandments, to injure our neighbour even in will and desire. These plainly teach us, that what is sin in word or action, may be also sin in thought and desire, against certain Jews whom Christ reprehends, who imagined that the laws only forbid outward sinful actions, and, therefore, bad

thoughts and desires they freely indulged. *St. Matt.* v. 8. But we are taught that God is not satisfied with the outward behaviour, but with the inward intention of the heart, and that sin is committed in thought, as well as in word and deed.

There are three steps to a sin, of thought: the first is *suggestion*, or the bad thought which occurs to the mind, and this never is sin, when it is involuntarily: this is what St. Paul found in himself when he said, *I find the law in my members fighting against the law of my mind*, (*Rom.* vii. 23,) it comes from the devil, or corruption of our nature, we being born in sin. The second step is *delight*, which arises from the thought of unlawful pleasures, and even this is not a sin when it comes at unawares, or against our will; but when we encourage it, and delay to resist it, it is a sin, as well from the danger we incur, as because we wilfully delight in that which is sin. The third step, which completes the sin, is *consent*; and when sin is completed, *it begets death*. *St. James* i. 15. As all sin begins with bad thoughts, and is consented to in the heart before it appears in action, hence the law of God forbids bad thoughts and desires, so to destroy sin in its very root.

The ninth commandment, *Thou shalt not covet thy neighbour's wife*, corresponds to the sixth, *Thou shalt not commit adultery*; and as the latter forbids the carnal act of adultery, fornication, incest, &c. so this forbids all carnal sin in desire, or to harbour in our minds any thing sensual, with consent and delight. As the sixth puts a restraint on our eyes, ears, hands and tongue, so the ninth puts a restraint on the powers of the soul, as the will, memory, heart, thoughts and desires. It is true, no one at all times can prevent a sinful thought rising from the mind, which is linked to corruption, yet all may, with the assistance of grace, stop the progress of it, and refuse to consent to it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's goods.

Q. WHAT is forbid by this? A. The words are plain, that we must not covet what belongs to others, or wrong our neighbour even in heart and desire. Q. What are we commanded hereby? A. To harbour honest thoughts, and be contented with our own estates.

INSTRUC.—The tenth commandment answers to the seventh, *Thou shalt not steal*: as the one forbids us to thief or rob, the other forbids even to covet what is none of our own; because this is an overture to the other; for, first, you covet your neigh-

bour's goods, and then you proceed to make yourself master of them by any means, just or unjust, as you can : *Covetousness is the root of all evils*, (1 Tim. vi. 10,) it casts its eye upon every thing ; and when it obtains power, no one's goods are safe from it ; and hence we may see how holy is the law of God, which forbids it, and commands us to keep our hearts pure and unspotted ; to moderate our boundless desires, and be contented with what he has given us ; which is much happier than to be always coveting what we cannot have : he commands us to wish all good to others, and not envy their riches : *Charity envieth not*. 1 Cor. xiii.

EXHOR.—Learn from these two commandments, O Christian, to resist your corrupt nature, and suppress the bad desires of your heart ; from thence proceeds all sin : *From the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, malice, deceit, lasciviousness, envy, blasphemy, pride, foolish wickedness*. St. Mark vii. 21, 22. God is not content with our exterior comportment and outward actions, unless our interior is answerable to them. Remember the first sin committed by the bad angels was a sin of thought : in truth, all sin is first committed in the heart and will by consenting to it, and hence we are forbid to covet any evil thing : *Let us not covet evil things*. 1 Cor. x. 6. The law of God forbids us to desire revenge, murder, or any other bad thing ; but more expressly, to desire our neighbour's wife, or goods, because our passions to these are strongest. Reflect well on this : a man perhaps may say, that he never proceeded to the criminal action of lust ; but can he say he never delighted in a lustful thought, or consented to a sensual desire in his mind ? Another may say he never was a thief, or robbed, or cheated ; but did he never covet his neighbour's goods in thought ? He may say he never hurt any one ; but did he never bear ill-will, or meditate revenge ? O how necessary it is always to put a stop to these evil suggestions of our hearts in their beginning ! *principiis obsta* ; because all sin begins with a bad thought ; and therefore, we must never entertain bad desires in our mind, no, not the least ; for God, who is the searcher of hearts, beholds them, and will one day bring them to light and condign punishment. Since both our souls and bodies are the temples of the Holy Ghost, nothing but sanctity and purity must dwell in either. Let nothing then of sin possess your souls ; admit no bad thought of such things as you would be ashamed man should see. Let your hearts and tongues, your actions and intentions, go together in all good, that what you do, speak, or even think, may be to the glory of God, the good of your neighbour, and the advantage of your own soul.

You see what the commandments are, and the sense of them in general, and in particular. Let it be your study, care, and labour, to fulfil them; by doing what is commanded, and avoiding what is forbidden. The commandments of God are a rule both to rich and poor; kings and subjects are to live by them, in order to a happy death and a blessed eternity: *If thou wilt enter into life, keep the commandments.* They are law to all nations, universally just and equitable to all mankind. Consult then in time your own eternal good in keeping them. O fear, above all things, to break them! They were not given by man, but by the eternal God in thunder and lightning, who will revenge the transgression of them in much more dreadful fires. By them you are to be tried, judged, condemned, or saved, at the last day. The fulfilling of them is attended with innumerable blessings here, and in the end with eternal life. The breaking of them brings many curses, and everlasting destruction, both of body and soul. See, then, you fulfil them all: no religion can save you without keeping God's commandments; *Neither circumcision, nor uncircumcision*, as St. Paul says, *but the observance of the commandments of God*, which must ever be joined to the profession of the true faith. Nor is it enough to keep some of them, but we must fulfil them all: to break one, and die in that one sin without repentance, is enough to condemn your soul for ever: *He that offends in one, is guilty of all*, (St. James ii. 10,) inasmuch as he breaks the integrity of that covenant God has made with us. And how are you to fulfil them all? Love God above all things, and your neighbour as yourself; he who does that fulfils the whole law and the prophets, and hath life everlasting: *Do this, and thou shalt live.* St. Luke x. 28.

The six Precepts of the Church expounded.

Q. WHICH is the first precept of the Church? A. To keep certain appointed days holy, which are therefore called *holy days*.

INSTRUC.—When God spake these words by the mouth of Solomon, *Observe, my son, the precepts of thy father, and the law of thy mother do not leave*, (Prov. vi. 20,) it was to admonish us not only to keep the commandments of God our Father, but also to observe the precepts of his Church our mother: for, as he has given the temporal power to princes, who govern the world under him, to make laws for a temporal end, which bind the people in conscience; so he gave the spiritual power to those who under him govern his Church, to institute laws that conduce to our spiritual and eternal good, with a command to all

to hear and obey this Church ; and those who disobey, he would have cut off from her communion, and be looked upon no better than heathens and publicans : *If he will not hear the Church, let him be unto thee as a heathen man, and a publican.* St. Matt. xviii. 17.

Accordingly we find the apostles, soon after our Saviour's ascension, making new precepts, and enjoining the new-converted Gentiles to abstain from blood and things strangled, which all of their communion were bound to observe : this was done in the council of Jerusalem, (Acts xv. 29,) yet in reality the intent of the Church in these precepts is, not so much to lay new burthens upon us over and above God's commandments, as to make the observance of them more easy and comfortable to us ; for the precepts of the Church are grounded upon the commandments. If the Church commands us to hear mass on Sundays, it is because the mass is the most holy action that can be done on days sacred to God, and God has commanded us to keep that day holy. If the Church has appointed *Lent* and other days to be fasts, it is because fasting is recommended to us from God, as a thing necessary to satisfy for past sins, and to tame the rebellion of our nature. If the Church commands us to confess our sins once a year, it is because Christ has declared, that none but the priests can absolve us. If the Church enjoins us to receive the holy Eucharist at Easter, it is because Christ has said, *Unless you eat the flesh of the Son of Man, and drink his blood, you have no life in you.* St. John vi. 54. If the Church appoints us to pay tithes to our pastors, it is because the law of God enjoins that his priests shall be maintained with honour by the people whom they serve. *Let them have a double honour.* 1 Tim. v. 17. If the Church determines under what impediments we are to abstain from marriage, it is that we more strictly observe the laws which God has appointed in regard to marriage, and render the marriages of Christians more holy and honourable, *and the bed undefiled.*

There are only six precepts that regard the state of the universal Church, and bind all the faithful : as to other canons, they regard particular states, as bishops, priests, and religious ; but these six are for all the members of the Catholic Church, and seem to be nothing else but holy practices, and immemorial customs received by tradition, for the most part of the apostolical times, which the Church at length reduced into precepts and canons, with an injunction to all Christians to observe them, as things highly conducing to their salvation.

THE FIRST PRECEPT OF THE CHURCH.

To hear Mass on all Sundays and holy days, and keep them holy.

INSTRUC.—As nothing is more requisite in a spiritual life, than to preserve a grateful memory of the benefits of God to mankind, for which reason, besides the Sabbath, many other festivals were instituted in the old law; for the same end, over and above Sundays, the Church has instituted many other festivals in the new, in memory of the benefits of our redemption; of the birth, passion, resurrection and ascension of our Saviour. And because we know, that God often shows mercy to the living, through the intercession of the saints deceased, who are in glory; as, through the merits of Abraham, Isaac, and Jacob, and king David, he did to the Jews; hence we have days appointed to make memory of the blessed Virgin Mary, St. John Baptist, all the apostles, and of all saints and angels; yet it is carefully to be noted here, that we worship God in the same manner on these saint's days, as upon the Sabbath day: on all these days no other God do we adore, but only one God, Father, Son, and Holy Ghost: and in truth another principal end in the institution of these holy days, was, that, as the number of Christians increased by the conversion of nations, their congregation at the Church might be more frequent; the word of God oftener read and expounded; that there might be more frequent opportunities of administering the sacraments; and more days for the public worship and adoration of God, which on all these days is the principal thing intended.

By the first precept of the Church we are forbid servile work, the same as on Sundays, and commanded to hear mass both on holy days and Sundays; but with this difference, that these holy days, not being of divine institution, may be dispensed with by the Church. As Sundays and holy days are days sacred to God, and we cannot otherwise honour and worship God, but through Jesus Christ his only Son, therefore on these days the Church offers up to him the sacred mysteries of his Son's passion and death, in which Christ being present, as in heaven, so here he is our sovereign Mediator to him: and as God is truly honoured by this sacrifice, which is commemorative and representative of his Son's death and passion, in it we truly sanctify the Sabbath, and other festivals: and though there are other spiritual duties to be done on these days, yet this is the principal one commanded on the Christian Sabbath.

EXHOR.—Since then what our Saviour did at his last supper, and commanded to be done to the end of the world, is what renders us capable of a just adoration of God, it ought to be your greatest care to attend on these divine mysteries of the death and passion of Christ, on all Sundays, at least, and all days commanded to be kept holy; and never be absent on any account, but what will excuse you before God; as in case of sickness, or attending the sick, or the length of the way, &c. Remember you are not only to be present in body, but present in mind, with great attention and devotion; with a heart elevated to heaven, and with your mind fixed in holy contemplation on the death and passion of our Saviour. What will it avail me to hear mass, if I answer not the end and intent of it? which is, to do it in remembrance of his passion: to think of the vinegar and gall he drank; the torments he endured on the cross, and his dying words, *O all you that pass by, attend, and see if there be grief like mine.* Lam. Jer. i. 12.

Be exact in this essential duty, and never fail to pay your homage and adoration to God, on those days that are sacred to him, by these mysteries of the death and passion of Christ; to give thanks for blessings received; to beg mercy for sins committed; to pray for such virtues as are wanted, and grace to overcome your vices, saying, “O Father of mercies, show mercy to me, through thy Son Jesus Christ, who offereth himself to thee for me, in these mysteries on the altar.” As often as you hear mass on the festivals in memory of the saints, beg their intercession, and fail not to read their lives, and do as they did: there is no virtue but what, through divine grace, they practise for your encouragement and instruction; so you will truly honour God and the saints.

Give, O my soul, with the most profound humility, in this divine mystery of Christ's passion, all honour and glory to the blessed Trinity. Give glory to the Father, through his Son Jesus Christ. Give glory to the Son, for becoming the Lamb of God, who takes away the sins of the world. Give glory to the Holy Ghost, for replenishing your soul hereby with so many graces. O may this divine sacrifice continue to be offered daily against the corruption of the times, the malice of wicked men and the devil, to the end of the world; according to that foretold by the prophet: *From the rising of the sun even to the setting thereof, my name shall be great among the Gentiles, and in every place there shall be sacrificing to my name, and a pure offering.* Mal. xi. O may that never cease which Christ commanded to be done in remembrance of his death and passion, by which God is supremely honoured, and we are saved.

The second Precept of the Church expounded.

Q. WHAT is the second precept of the Church? A. To fast *Lent, Vigils, Ember-days, and Fridays*, formerly according to the custom of England: now dispensed with by Pope Pius VI. in the year 1778, but to abstain from flesh meat as on Saturdays, and other days of abstinence.

INSTRUC.—This word *fast* in general signifies nothing more than abstaining from certain meats: yet, in particular, there is a difference between days of *fasting* and *abstinence*: *fasting* is not only an abstaining from flesh meat, but it allows us but one meal a day, and a little refreshment at night. *Abstinence* is an abstaining from flesh meat, but without any restriction to the time or number of times in the day as to eating.

This precept of fasting was begun in Paradise, when God forbid Adam to taste of such a fruit, under pain of death and his displeasure: the effects of his transgression we sufficiently feel. In the law of Moses it was strictly commanded and practised, and comes recommended to us by the doctrine and example of the prophets and the saints of the Old Testament, as Moses, Elias, Joel, Daniel, Josaphat, David, Judith, Esther, and the Ninevites, who, by fasting and penance, prevented the destruction that threatened them. And in the new law, it is recommended by the doctrine and example of our Saviour himself, his precursor St. John Baptist, his apostles, of whom he foretold they would fast when the bridegroom was taken from them; and thenceforward by all the saints and servants of God. We may say, then, that God in holy Scripture has commanded it; the Scripture-penitents and saints recommended it; and the Church now appoints the days and times for it.

The greatest and most solemn fast of Christians is, that of forty days, or Lent, which is kept first in imitation of our Saviour's fast in the desert; and, secondly, to prepare us, by penance, to celebrate the memory of his passion, and dispose us to rise from the spiritual death of sin to a new life, that we may partake of the joy of his resurrection at the end of this holy time. This fast of Lent was instituted by the apostles, and was observed by the primitive Church as a tradition from them: this may be seen attested in the writings of Tertullian, St. Basil, St. Gregory Nicene, St. Chrysostom, St. Augustin, St. Leo, and St. Fulgentius, whose sermons on fasting are still extant; in which they positively affirm that the faithful, in their times, did all fast from flesh meat in Lent, and in many places from wine also; and though afterwards the indulgence for wine became general, yet abstinence from flesh meat was ever, and in

all places, essential to fasting. (See *St. Basil, Ser. 1. Jejun. Greg. Nice. Ser. de Incho Jejun. Chrysost. hom. v. 6. ad pop. Antioch. St. Cyr. Cat. 4. St. Aug. Ser. de multis. St. Fulgen. l. de fide. c. 3.*)

Next is the fast in the four *Ember-weeks*, for the four seasons of the year, in which Wednesdays, Fridays, and Saturdays are kept a strict fast, to beg a blessing upon those who enter into holy orders at those four times of the year; and this fast was derived from an apostolical tradition, as *St. Leo* affirms. (See *Thomassin, p. 1. c. 21.*)

Vigils also, or *Eves* of greater feasts, are enjoined by the Church to be kept fasts, the better to dispose and raise up our minds to God on days appointed to be solemnized and kept holy; they are called vigils, because the faithful were accustomed formerly to watch part of that night, and sometimes the whole night, in prayer.

In different countries there are different fasts: as in England all Fridays were formerly fasting days, except the Fridays that fall between Christmas-day and the thirteenth of January, when the Octave of the Epiphany is ended: those that fall between Easter and Whitsuntide, and those that fall upon holy days, and even these latter are fasted, if they are Ember-days. Every bishop has power to enjoin an extraordinary fast within his diocess; in all which cases the rule is to follow the laudable custom of the diocess where you live.

The days of *abstinence* are the three Rogation-days, Monday, Tuesday and Wednesday before the feast of the Ascension and *St. Mark's* day, on the 25th of April. On these days, in Catholic countries, processions are made, and Litany sung, that, by prayer and fasting, we may beg a blessing upon the fruits of the earth, and that God may preserve us from plague, famine, and mortalities; this is a very ancient custom: the reason why these four days are only days of abstinence, and not a strict fast, is because they always fall within the *paschal* time; and this being a time of joy, all strict fasts within this time were forbid by the ancient canons of the Church: for the same reasons, the Fridays that fall between Easter and Whitsuntide are not fasted in England.

Fridays and Saturdays also are days of abstinence in all Catholic countries; which custom took place from the beginning of the Church, and has been observed with uniformity, except in some few places, where Wednesday was fasted

Note.—The Holydays of Obligation were taken off, with their Vigils, and the Wednesdays in Advent made Fasts in 1777. The Fasts on Fridays were not taken off till 1781.

instead of Saturday. (See *Thomassin*, p. 1. c. 19, 20. p. 2. c. 15, 16. and *St. Aug. ep.* 118 *ad Jan.*)

Now, the chief intent of fasting, the ground and principle of it, is to do penance for our sins past, and by that means avert the wrath of God from us, as the Ninevites and many others did, mentioned in holy writ. 2. To mortify the flesh, the better to overcome sin, and vanquish the temptations of the devil, according to the words of our Saviour: *This kind of devil cannot be cast out otherwise than by prayer and fasting.* St. Mark ix. 28. Hence it is easy to conceive that fasting is no superstition, as some erroneously pretend; for we do not abstain from flesh meat, as if we believed it to be unclean more on one day than another, but because it is more nourishing than other things, and therefore I fast from it to mortify and chastise my body, after the example of St. Paul, to bring it into subjection to my soul. Nor are we so superstitious as, with the Pharisees, to think that the flesh meat, that goes into the mouth on a fasting day, is the thing that defiles the soul: but, as disobedience in eating the forbidden fruit defiled Adam and all his posterity, and turned both out of Paradise; so your disobedience in regaling your appetite with dainty dishes of flesh meat in Lent and other fasts, when it is forbid by God and his Church, is a sin that proceeds from the heart, and will turn you out of the kingdom of heaven. In vain do some reply, that to fast from sin is the only fast commanded in Scripture; for, although this is an essential and principal fast, without which no other fast can avail; yet it is certain we shall not long fast from sin, unless we fast from meat and drink too at certain times, in order to subdue our corrupt nature, that we may more easily abstain from sin; and, therefore, the Scripture teaches us to join both these fasts together; and this is what all the scripture-penitents and saints did; as Moses, Elias, Daniel, Josaphat, David, the Rechabites, and the Ninevites, in the old law; and in the new, Anne the prophetess, St. John Baptist, St. Paul: they fasted from meat and drink, that they might more easily overcome sin. Did not our Saviour infinitely abhor sin all his life? Yet he fasted literally, so as to bring extreme hunger upon himself: and what did he fast for, but for our sins, and for our example?

Great has been the virtue and power of fasting, so as to save the wicked often from destruction, as in the Ninevites and others; and so as even to cast out devils, as our Saviour teaches. Fasting, therefore, being an eminent good work; so meritorious, and even essential, in a spiritual life; hence the Church, who is more careful of us than we are of ourselves, hath judged well to compel all the faithful, by precept, to fast

and do penance, from time to time, throughout the whole year; lest, if we were left to our own discretion, we should be apt to forget what we owe both to God and to our own souls.

Yet no one is bound to fast, by the precept, till the age of twenty-one complete; because they are yet in their tender years, and require nourishment for growth: and they, again, who are much advanced in years, have 'commonly the weakness of old age, as being in the decline of life; sick persons also, who are brought low by their infirmities, are dispensed with: also women with child; and nurses, who have need to support or repair their strength, weakened by nourishing children: also labourers, husbandmen, and mechanics, who are forced to gain a livelihood for themselves and their families by the sweat of their brow, by any hard labour, either of body or mind, which very much weakens the strength: in a word, all those in general, who cannot fast without ruining their health; and those whose poverty cannot afford a full meal, are excused from strict fasting: yet even these must submit so far as to have the dispensation of the Church: let every one beware of vain and invalid excuses: remember there is no one but what has need of penance.

EXHOR.—Observe, O Christian, all days and times appointed for fasts, as from God. Hear what he says to you on these days: *Be converted to me with your whole heart, in fasting, and weeping, and mourning*: let sorrow and tears for sin accompany your fast. On all these days enlarge your prayer, following the advice of Tobias to his son: *A good thing is prayer with fasting.* Tob. xii. 8. Give charity to the poor, as your circumstances will permit: *Redeem your sins with alms-deeds, and your iniquities by mercies to the poor.* If you are not able to give, at least, it is in every one's power to forgive injuries, to bear with the troublesome, to pray for the living and the dead. Preserve a right and pure intention in your fast; fast not to be seen by men, as the Pharisees, but God only; take the precept of fasting as a command from him, and perform it in strict obedience to the Church, so that you may obey God in it; as a child obeys God in obeying a good mother, whom God has commanded him to obey: does he not say, *He that will not hear the Church, let him be unto thee as a heathen man and a publican?* Take great care to reform your lives, to rule your passions, and govern your unruly appetites on these days: Beware, above all things, that you fall not into sin, which does not only annul the merit of the fast, but brings down greater judgments upon you. As you fast in body from meat, your soul must fast from sin; *this is the perfect fast which God has chosen*, without which the other will do you no good. O what

more absurd, than, while I fast to appease the wrath of God, to provoke him by new offences! while I mortify the body, to permit the soul to fall a prey to the devil by sin! while I abstain from meat, to get drunk with wine!—Observe on these days the saying of a holy father and doctor of the Church, and a most eloquent preacher: “Fast, because you have sinned: fast, that you may not sin: fast, that you may bring all blessings on yourself: fast, that you may preserve God’s grace.”

The third Precept of the Church expounded.

Q. WHAT is the third precept of the Church? A. To confess our sins to our pastor at least once a year. Q. Why was this commanded? A. Because libertines would not otherwise have done it once in many years.

INSTRUC.—This precept is contained in a canon of the fourth council of Lateran, under Innocent the Third, held in the year of our Lord 1215, which was confirmed by the council of Trent, *Sess. xiv. c. v. and can. 8.* whereby all the faithful of both sexes are strictly enjoined to confess their sins to their proper pastor once in a year at least; and to receive the sacrament of the holy Eucharist at Easter, as soon as they come to years of discretion sufficient for each sacrament. This precept, then, begins to bind us as soon as we begin to have the full use of reason, so as to commit mortal sin, and to be capable of the sacrament, which in some is sooner, in some later. The Church does not particularly prescribe the time of the year when we ought to confess: yet, as we are obliged to communicate at Easter, which cannot be rightly done in a state of sin, it is evident that all those who at that time are in mortal sin, are obliged then to confess.

Though the precept of the Church obliges us to confess but once a year, to restrain libertines; yet many circumstances may occur, in which, by the divine precept, we are obliged to confess oftener. 1. In all dangers of life, as when dangerously sick, or condemned to die, or when soldiers are to go to battle, or merchants to go a hazardous voyage, and are conscious of any mortal sin to themselves; in such dangers, (life so uncertain,) they are bound to confession; because, in all perils of life, we are bound to prepare ourselves for death. Ought any one that knows himself to be in a bad state, considering the uncertainty of life, run the risk of a delay? 2. Before we receive the other sacraments, if guilty of mortal sin, we are bound first to confess; because such sin is opposite to divine grace, and must of necessity hinder the blessed effect of the

sacraments we receive, baptism excepted; for baptism being the first sacrament, by it we must be made Christians, before we can receive any of the *Christian sacraments*; therefore sacramental confession is not required before baptism, but only contrition in adult persons. Neither does every sort of confession satisfy our obligation, but we are to make a true and entire confession, which cannot be done without a previous and careful examen of our life and conscience.

EXHOR.—There is nothing, O Christian, for which you owe your gratitude to God, more than for the holy sacrament of penance; the only means by which you, as a sinner, can ever be reconciled with God. O, were you but sensible of the eternal damages you risk by sin, you would need no command of confessing once a year. Think only what you lose by sin, and what you gain by penance: by sin, you forfeit the enjoyment of God, heaven, and the blessed company of the elect; by penance, you gain the forgiveness of sin, regain the grace and favour of God, and are re-instated into the company of the saints. Think again of God's great mercy to you, while thousands are now bewailing their sins in eternal torments, less sins perhaps than those you are guilty of. O divine mercy of God over you! The devils, for one sin of pride, were cast into hell without redemption; Adam, for one sin of disobedience, was expelled paradise; yet God bears with you, and, for a temporal humiliation, and sincere confession, forgives your numberless sins, if you are but penitent, and leave off your vices. And do you think much to do this? Well may you say, *His mercy is above all his works*: it is through his mercy you have not been destroyed. Under these considerations, how will you dare to provoke his clemency by new offences? or tire out his patience by ungrateful delays? O how many are now tormented in hell for these neglects and omissions of confessing their sins in time! *To-day, then, if you shall hear his voice, inviting you to repentance, harden not your hearts against it*: but rather, with the prodigal son, arise and return, and throw yourself, with sorrow, tears, contrition of heart, at the feet of Christ, your Lord, in the sacrament of penance: and when you have gained his favour, and regained your happiness, take those words, as from himself: *Thy sins are forgiven thee, go in peace:—depart, and sin no more, lest something worse befall thee*: lest angry justice succeed to injured mercy; lest, by your wilful relapses, God may leave you to perish in your sins, and give you over, like many, to a reprobate sense: think well of this, and do worthy fruits of penance, while it is now in your power.

The fourth Precept of the Church expounded.

Q. WHAT is the fourth precept of the Church? A. To receive the blessed Eucharist at least once a year, and that at *Easter*, or thereabouts; that is, between *Palm Sunday* and *Low Sunday*. Q. Why are we commanded to communicate at this time? A. Because his sacrament was instituted about that time, viz. on *Maundy Thursday*; and because it is to be received in remembrance of the passion and death of our Saviour, which happened at this time.

INSTRUC.—The Church in former ages obliged the faithful to communicate oftener: but now, through hardness of heart, and want of primitive zeal, the obligation is limited to once a year; though counsel, and our own eternal interest, should oblige us to a more frequent communion. There is no set age when we are to begin this duty, but this is left to the discretion of the pastor, who is to judge when children are capable and sensible of this divine mystery. We are to note, that it has been an immemorial practice of the Church, for all the faithful to receive this sacrament, fasting from the midnight before; the Church obliges all to communicate about Easter, because the holy Eucharist was then instituted, and bequeathed to the apostles, to be by them delivered to the Christian world; and to remain as an everlasting proof of the love of Christ towards us, and as a remembrance of his death, and the work of our redemption, to the end of the world; and, therefore, it is fitting that every Christian should renew the memory of the blessings purchased by his Redeemer's death about this time in particular, by humbly and thankfully receiving it. The time assigned for our Easter communion is from Palm Sunday to Low Sunday, both those Sundays included: the canon of the fourth council of Lateran does not fix precisely those fifteen days, but such is the custom of the Church, which is the best interpreter of the law.

The same duty we are called upon to perform, when, struck with any great illness, we are in danger of death; this being the most strengthening and comfortable food which God has provided for that last and irrecoverable voyage into eternity: this we have a figure of in the bread which the angel brought to Elias, bidding him eat, because he had a great way to go; and by the strength of that food he walked forty days and forty nights, to the mount of God, Horeb. What was this bread but a type of the holy Eucharist? And what is our journey, but through life unto death? And what is the mount Horeb,

but heaven? to which, by the virtue and strength of this divine food, this bread of angels, we shall safely arrive.

Though the Church binds all to communicate once a year, it binds none to communicate unworthily; and therefore has left it to the discretion of every pastor to defer absolution and communion for a time: but though the Church precept obliges but once a year, yet both the Church and holy fathers counsel us to a more frequent communion: they advise us so to order our lives that we may be worthy to receive often: St. Francis, of Sales, admonishes every one to receive at least once a month: a great doctor of the Church expresses the blessed effect of frequent communion in these words: "When thy adversary shall see thy habitation taken up with the brightness of the presence of God in thy soul, perceiving all room for his temptations prevented by Christ, who is there, he departs and flies away." (*St. Ambrose.*) And truly, every devout Christian, who is sensible of the blessings he receives, and how much his eternal good advances thereby, needs no other reason to invite him to frequent communion, in compliance to the command of Christ: *Unless you eat the flesh of the Son of Man, and drink his blood, you shall have no life in you,* John vi. 54.

EXHOR.—See then, O Christian, you comply without fail with this precept of the Church; and remember, withal, that it is not a bare receiving the holy Eucharist will do, but you must worthily receive it, with such holy dispositions, as to receive the divine effects of it, *rem et virtutem sacramenti, the effect and virtue of the sacrament*; the grace of the sacrament. To this end, you must first clear your conscience from all sin, by an entire confession, true sorrow and absolution, validly received: you must dispose your soul by acts of faith, humbly submitting to what you are taught of this mystery, from your heart; saying, with St. Thomas, *Ah! my Lord, and my God!* Humble yourself with the centurion, so much commended by our Saviour: *Lord, I am not worthy thou shouldest enter under my roof, but only speak the word, and my soul shall be healed.*

You must approach with a heart filled with charity, being at peace with the whole world; before you offer your gift at the altar, and your soul to God in the holy communion, go first and be reconciled to your neighbour, and then, coming back, offer yourself to God. You must come with a pure intention, not only to fulfil the precept in outward appearance, or to comply with custom, but to renew the memory of the death of Christ, and receive the pledge of love he then left you: *Do this in remembrance of me.* You ought to live in that purity of heart and mind as to be disposed to receive it daily, at least in spirit

and desire. O let the many necessities of your soul, the immense blessings you receive therein, move you to communicate more frequently. Can you receive that too often, which communicates eternal life both to soul and body? If you love God, can you be too often united to him? O let not your soul perish, at the same time you are so near to the Fountain of Life! Come, then, and invite him, as Zacheus did, into the house of your soul, particularly under your afflictions, your calamities, your sickness, your death. The holy Eucharist, flowing with so many blessings, ought to be received frequently; being, as a holy man says, "The health of soul and body; the remedy against all spiritual diseases; by which our vices are cured, our passions bridled, temptations overcome or lessened, great grace infused, virtue begun and increased, faith confirmed, hope strengthened, and charity inflamed. (*Thomas à Kempis.*) Taste, then, and see how sweet is our Lord to those who worthily receive him.

The fifth Precept of the Church expounded.

Q. WHAT is the fifth precept of the Church? A. To pay the tithes to our pastor.

INSTRUC.—Reason alone and natural equity dictate to us, that we are obliged to maintain our pastors, who have care of our souls, because they are, by serving us, debarred all other means of gaining a livelihood; and have, therefore, a right to an honourable maintenance from those they serve; as much, surely, as those who serve the public in other offices; especially as they do greater service, by far, in teaching the people religion and good morals, which not only conduces to the private good of every one's soul, but to the peace and tranquillity of the state.

The same thing is expressly commanded in the law of God: *Our Lord hath commanded that they who preach the Gospel shall live by the Gospel*, 1 Cor. ix. 14. *What soldier*, says St. Paul, *ever serves in the war at his own expense? Who planteth a vineyard, and doth not eat of the fruits thereof? Who feedeth a flock, and doth not eat of the milk? It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, that treadeth out the corn: is God's care for oxen? Doth he not doubtless say this for us? Because he that plougheth ought to plough in hope of partaking of the fruit: and he that treadeth out the corn does it in hopes of partaking of the fruit: if we have sown for you spiritual things, is it much if we reap your temporals?* 1 Cor. ix. 11. So the apostle teaches, whom the most ungrateful cannot accuse of being self-interested; because, though all the apostles had

this right, he rather chose to work for his own subsistence, than to make use of it.

What the law of God commands in general, that the flock shall afford their pastor a subsistence, that the Church precept determines in particular to be the tithe, as well of the fruits of the land, as of other things; and this is confirmed by the civil law in all Catholic countries. There are many constitutions of popes to be seen in the canon law for the payment of tithes; and the same is very strictly enjoined, under pain of excommunication, against those who hinder or withhold the payment of them, by the Council of Trent, (*Sess. 25. c. 12. de Reform.*) where it is said, *The tithe is owing to God*; which answers well to that saying of holy Scripture, that such as withhold the tithe *have robbed God*. Malachi iii. 8. Yet, as to the *quota*, that is, the tithe or tenth part, this may be altered by the Church's authority, which lays it upon us; by the constitution of the pope, or by composition.

Hence the pastor has a right to his maintenance by all law, divine and human, as much as any man has to his estate. Indeed, to take this from his flock without labouring for them, is a kind of robbery: but to take it when he does labour, is the right of an apostle; to exact and take more than his due is the sordid avarice of a *mercenary*: and to serve at his own expense, without taking even his due, is the disinterested zeal of St. Paul.

EXHOR.—Learn then, O Christian, to give every one his due. How can you grudge your pastor his subsistence, who labours and suffers so much on your account; you, who are sometimes liberal even to a profuseness, to others who deserve less from you? Let all, both pastors and people, consider the end of this precept; it was that the pastor, having an honourable maintenance found him, might be free from solicitude, and the cares of life, and wholly applied to the spiritual good of his flock; and that the people might have one to give them constant attendance, and teach them religion and virtue; and to administer the sacraments, which give grace and life to their souls; to feed them with the word of God, and conduct them under God to eternal life. With docility then submit to his instructions, and in spirituals, at least, pretend not to be your own guide. Even in diseases of the body, no one is to be his own physician, and who does not know that the diseases of the soul are more dark and hidden? It is particularly in the way to heaven, all people ought to be cautious how they follow their own judgment, and depend upon their own skill and private light nor must we expect that God will always enlighten and

direct us immediately by himself, but by our pastors : for which reason he has given in his Church *some pastors, some evangelists, some doctors, &c.* Follow their instructions in *spirituals*, and you will have no reason to murmur at the *temporals* they receive from you.

The sixth Precept of the Church expounded.

Q. WHAT is the sixth precept of the Church? A. That at certain times of the year, and under certain impediments, the faithful may not marry.

INSTRUC.—There are some cases in which the Church forbids marriage; and these are called *impediments*: in some of these cases, marriage is absolutely forbid with such and such persons; insomuch that, if they proceed to marry, the marriage is null and invalid; and these are called *impediments, dissolving the marriage; impedimenta dirimentia*. There are other cases, in which the Church only forbids marriage so far, that to proceed to marry against this prohibition of the Church, is a sin of disobedience, yet the marriage is valid.

As to those impediments that dissolve the marriage, and render it null, they are as follow :

1. In case either party should mistake the very person with whom they intend to marry; as if a man, through mistake, should marry with Anne, intending to marry with Mary, such a contract of marriage is null: but if the mistake be not of the person, but only the qualities of the person, as to be noble, or rich, &c., and it proves to be otherwise, such error is no impediment, and the marriage is valid.

2. If any one marries with a person who is by condition a *bond slave*, the marriage is null; unless you were conscious beforehand of their condition, for in that case the marriage is valid.

3. If either of the parties has made a *solemn* vow of perpetual chastity before marriage, their marriage is null.

4. All that are related by *consanguinity*, to the *fourth degree inclusive*, are forbid to marry with one another, and their marriage is null.

5. If any man or woman shall *murder* their present wife or husband, with an intent to marry another person with whom they had committed *adultery*; or if they shall *murder* that person's wife or husband, whom they intend to *marry*, such marriage is null, although perhaps the parties had made no agreement of future marriage, in the life time of the former wife or husband that was murdered: or if two parties have made a mutual promise of future marriage, as soon as they

shall be at liberty from their present yoke, and in consequence of this promise, either party commits a murder upon their present wife or husband, to make way for their future intended marriage, such marriage is null, although one of the parties was innocent of the murder, and both of them innocent of adultery: or if a married man or woman commit adultery, with a promise of future marriage after the death of their present wife or husband, in punishment of such a promise, joined with the crime of adultery, though no murder was committed, their future marriage is null; or if a married man or woman should pretend to marry another, in the life time of the first wife or husband, and afterwards the first wife or husband chance to die, then if the person whom they pretended to marry was at the time of such marriage conscious that it was a false marriage, they cannot marry with that person, even after the death of their former wife or husband; but it is otherwise if they were not conscious of the cheat.

6. If one who is a Christian, and baptized, marries with an infidel, or one who is not baptized, the marriage is null.

7. If the consent of either party was not free, but extorted by violence used, the marriage is null.

8. If any man who has received the order of priest, deacon, or subdeacon, marries without a dispensation, the marriage is null.

9. If any one who is actually married, should marry another wife or husband before the death of the first, the second marriage is null.

10. If a man and woman are publicly espoused or promised to each other, though not yet married, and afterwards their engagement be broke off, neither of these parties, who were so promised or espoused, can marry with the father or mother, or with the brother or sister of the party to whom they were espoused, and all such marriages would be null. (*Con. Trid. Sess. 24. c. 3.*)

11. If any man or woman marries with any of their former husband's or wife's relations, to the fourth degree of affinity inclusive, it is no marriage: or if a man or woman marry with a relation of that person with whom they have committed adultery or fornication, to the second degree inclusive, it is no marriage: or if the godfather or godmother, in baptism or confirmation, or the party who baptizes, should afterwards marry with the party baptized, or with his parent, it is no marriage, on account of the spiritual affinity contracted.

12. If a marriage be not contracted in the presence of the pastor, and before two, at least, or three witnesses, it is a clan-

destine marriage, and null, in all places where the discipline of the Council of Trent is received. (*Sess. 24. c. 1.*)

13. If either party, through a defect of nature, which is perpetual and incurable, cannot consummate the marriage, it is null: but if that defect be not perpetual and incurable, or though it be perpetual, if it happens after marriage was contracted, the marriage is valid.

14. If a man has stolen a woman, and carried her off by force, against her consent, so long as she remains under his power, there can be no marriage between them; but if she be first set at liberty, and then consent to marry him, the marriage will be valid. (*Con. Trid. Sess. 24. c. 6.*)

Some one may question how any authority on earth can create impediments against marriage, so as to render that null which would otherwise be valid? But the reason is, because marriage is not only a sacrament, but also a contract; now, a contract may be null, either by the law of nature, or by any express law of God or man, and hence marriages may be null any of these ways.—If we regard marriage only as a natural contract, (as under the law of nature it was,) every one that had the legislative power could then constitute impediments against marriage; because the constituting of matrimonial impediments is nothing else but a law which prescribes the conditions under which the contract of marriage is to be made, and without which it is to be void. And as every legislator has authority to ordain what is for the public good, and marriage has a reference to the public good, where it is only a natural contract, it lies under the authority of the civil law; for which reason any Christian prince may now constitute impediments against the marriages of infidels in his dominions, because such marriage is only a natural contract. But marriage between Christians being now made a sacrament of the new law, it is no longer subject to the power of temporal princes, who cannot alter or ordain any thing that relates to the substance and matter of the sacraments, nor consequently to the contract of marriage, which is now the matter of a sacrament. The Church then has the power of fixing these impediments, not the prince.

As to those impediments which do not make void and annul the marriage, but only render it unlawful, and a sin of disobedience to the Church, *impedimenta prohibentia*, they come under four heads.

1. If by the *interdict* or prohibition of the Church, the bishop or curate, or any other ecclesiastical superior, you are forbid to marry within a certain space of time, as so many days,

weeks, &c., that they may consult about some difficulty that occurs in the marriage; or if the Church forbids marriage within such a place, or with excommunicated persons, you cannot marry in such case, without a sin, though the marriage will be valid.

2. It will be also an unlawful, but valid marriage, if within the forbidden times, (which begin with the first Sunday of *Advent*, and end with *Twelfth-day*: and begin again with *Ash-Wednesday*, and end with *Low-Sunday*) you proceed to solemnize marriage. (*Con. Trid. Sess. 24. c. 10.*)

3. If you have made a promise of future marriage to any person with whom you may lawfully marry, this brings a strong obligation upon you, not to marry with any other, so long as the party you are promised to lives, and the promise subsists.

4. If you have made a private vow of perpetual chastity; or a vow to enter into holy orders; or a vow to enter into religion, that is, into some religious order; you cannot marry without a sin; but in that case, the marriage nevertheless will be valid.

The reason why some impediments annul and invalidate the marriage, and these now mentioned do not, is because the former regard more the essence of the sacraments, and these latter only the solemn rites or solemnity of it.

EXHOR.—As you believe it your duty to obey all other precepts of the Church, resolve also to obey this. You see, here are impediments against marriage, which invalidate, and absolutely annul the contract: some of these impediments are grounded on the law of nature, others on the positive law of God: and even as to those that are constituted by the Church law only, they have no other tendency but to make the law of marriage, which God instituted, be observed with greater sanctity and perfection. This is, likewise, the end of those other impediments which prohibit marriage within certain times, but do not annul the contract. Attend, then, to these regulations, which the Church of God has made concerning marriage, and never attempt to break through them, to enter unlawfully into that state, which may bring a curse instead of a blessing upon you, at your first entrance into it. Consider in what difficulties many have entangled themselves, by pretending to marry contrary to law: follow not the steps of the disobedient, but when you enter into that state, do it in the face of the Church; contrary to no law of the Church; nor even ask a dispensation without a good cause; so shall your marriage be honourable, and the bed undefiled.

The three Evangelical Counsels expounded.

Q. WHAT is the first evangelical counsel? A. *Voluntary poverty*, which is leaving all things to follow Christ. Q. What is the second? A. *Perpetual chastity*, which is a voluntary abstaining from marriage, and all carnal pleasures, for the love of God. Q. What is the third? A. *Obedience*, which is a voluntary submission to another's will in all that is not sin.

INSTRUC.—The evangelical counsels are holy and divine admonitions; but, not being commands, every one is left at his own will and discretion to follow them, the better to advance in greater perfection, and with more ease to fulfil the will and commandments of God. They were left us by Christ himself, and recommended to us by his apostles. There can be then no superstition in embracing them, or doing by them more than we are commanded; because they are so many steps, which help and advance us to the height of perfection, and the pure love of God. If I do or give more for my prince's service than I am commanded, this rather increases than lessens his favour: so, if I do or give for the service of God, more than he has commanded, this must increase his love, and not lessen, but heighten my reward: superstition takes from God, but these give to God still greater honour and glory.

The first is *voluntary poverty*, or a voluntary leaving and forsaking all we have in the world, to follow Christ. This was very much recommended to us by Christ himself: *If thou wilt be perfect, go sell the things thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me.* Matt. xix. 21. This the apostles followed, who left all to be his disciples. *Behold*, says St. Peter, *we have forsaken all things, and followed thee; what reward shall we have?* *Jesus answered, every one that hath left his house or land, or his brothers or sisters for my sake, shall receive a hundred fold, and possess life everlasting.* This many have embraced after them, by a voluntary vow of poverty, whereby they have bereaved themselves of all property and dominion over all things, and can call nothing their own; but only have use for what their superior is pleased to allow them: this is called *religious poverty*.

The second is *perpetual chastity*, which is a voluntary abstaining from marriage, and forbearance of all carnal pleasures, for the love of God. This is a second work of perfection, which Christ recommended in himself, being born of a virgin, and plainly counsels it, though commands it not. *Matt. xix. 12.* And St. Paul proves it to be a more perfect state than

matrimony, (1 Cor. vii.) *He that giveth his virgin in marriage, does well ; but he that giveth her not, does better.* This, many, after the apostles, have followed ; and all should observe it, who take the order of priest, or deacon, and subdeacon, according to the command of the Church. Jovinian, an old condemned heretic, was the first that taught marriage to be preferable to virginity, and persuaded priests and nuns to marry ; for which he was called a monster by St. Augustin. This evangelical counsel helps us to live up with more purity and sanctity to the whole law of God, and removes one of the greatest hindrances to it, carnal pleasures.

The third is *obedience*, or a voluntary submission to another's will, in all that is not sin. This the Son of God practised, when, being made man, he became obedient to Mary and Joseph : *He came to Nazareth, and was subject to them.* Luke iii. 51. And this we are exhorted to practise by St. Paul, when he says, *Obey your prelates, and be subject to them.* Heb. xiii. 17. This evangelical counsel breaks our wills, by making them subject to the will of another, and helps us more readily to obey the will and commandments of God, the great Ruler and Superior of mankind.

EXHOR.—Can we, O Christians, do too much for heaven, too much to preserve us in virtue, and the love of God ? Can we be too strict in observing the will of God ? Now, these three evangelical counsels are recommended to the practice of such as are willing to embrace them ; the better to advance these ends, and promote the glory of God. If we are not strictly obliged to this evangelical *poverty*, at least all are obliged not to indulge an immoderate love of riches, or things of this life, and to assist the poor, as much as in their power : *Blessed are the poor in spirit.* Blessed are they who abstract their minds from an excessive love of riches, and are contented with a sufficiency without covetousness.—If we have not tied ourselves by the vow of *chastity*, yet every one is obliged to refrain from unlawful pleasures, lustful thoughts, words, and actions : St. Paul teaches, that all who follow carnal delights, shall be excluded the kingdom of heaven : no adulterer, no fornicator, no unclean person shall inherit with Christ in glory. 1 Cor. vi. 9.—If we have not bound ourselves by a vow of *obedience* to the will of another, yet all are bound to obey those superiors, temporal or spiritual, whom God has placed over us. And St. Paul pronounces condemnation against those who resist them ; and Christ himself has said, *He that will not hear the Church, let him be unto thee as a heathen man and a publican.* Matt. xviii. 17.

Of the Sacraments in general.

Q. How many are the sacraments of the new law?

A. Seven; Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, Matrimony.

Q. What is a sacrament in general? A. It is a visible sign of invisible grace instituted by Christ our Lord, for our sanctification, by which grace is conveyed to our souls. Q. From whence have the sacraments their force and efficacy? A. From the blood, passion, and merits of Christ, which by them are applied to our souls.

INSTRUC.—The word *sacrament* imports as much as *a sacred or holy thing that lies hidden*; or, as the Greek expresses it, *a mystery*: and thus the sensible signs instituted by Christ our Lord, which represent the hidden grace, that secretly works salvation in our souls, may be properly called sacraments.

A sacrament is a *visible sign*; but there are two sorts of these appointed by divine institution; some are mere signs, without effecting what they signify; as the unleavened bread, purifications and sacraments of the old law; but others are efficacious, which not only signify the grace that makes us holy, but also convey it to us; and of this kind are the seven sacraments of the new law.

A sacrament is a *visible sign*, because the matter and form are words and actions, which are seen and perceived by our senses; but is a sign of *invisible grace*, because grace is not perceived by our senses, but by the eye of the soul, that is, by divine faith.

The sacraments of the new law are seven; and this number is suited to all states and degrees, and serve to all the necessities of our souls, correspondent to those of our bodies: for, as to our corporal necessities, we must be first born into the world; and to this *Baptism* answers, whereby we are regenerated and born anew to God. 2. We must gain strength and growth, thereby to become perfect men; and to this answers *Confirmation*, whereby we are made strong and perfect Christians. 3. We must have a daily competent sustenance for life; and to this the *blessed Eucharist* corresponds, whereby our souls are fed and preserved to life eternal. 4. When sick, we must have physic and remedies to cure our wounds and diseases; and to this the sacrament of *Penance* answers, whereby all the diseases and wounds made in our souls by sin are healed. 5. We must have cordials and restoratives against the agonizing fits and pangs of death; and to this corresponds

Extreme Unction, whereby our souls are strengthened, in their agony, against despair, and the last assaults of the devil. 6. We must be governed by laws and magistrates, to avoid injustice and confusion; and to this answers *Holy Order*, whereby we are provided with pastors and spiritual superiors, to guide, govern and direct our souls. 7. We must increase and multiply in a lawful and natural way, by marriage; and to this answers the sacrament of *Matrimony*, whereby the married state is blessed and sanctified, not only to the having of children, but to the having and educating of them to life eternal!

The seven sacraments were instituted by Christ our Lord; because he only, who is the Author of grace and nature, is able to give to natural things the virtue to produce supernatural effects of grace. They were ordained to sanctify our souls; that is, to render them holy and agreeable to God, while sin is blotted out, and sanctifying grace is given or increased in them.

The sacraments have their virtue and efficacy, not from man, though never so excelling in virtue and holiness, but from the death and passion of Christ, who gives the interior effect of all the sacraments; so that the sacraments give grace *instrumentally*, and God *principally*.

SECT. II.

Q. IN what does a sacrament chiefly consist? A. In the words, actions, and other sensible things used and applied by the priest when he administers a sacrament; and these are called *Matter* and *Form*. Q. Do all the sacraments of the new law give grace? A. They do. Q. What is grace? A. It is a free gift of God, or supernatural help, not at all due to us, by which our souls are sanctified, and enabled to overcome sin, and do works meritorious of eternal life. Q. What other effects have the sacraments in the soul? A. Besides grace, three of them, viz. *Baptism*, *Confirmation*, and *Holy Order*, produce an *indelible character*. Q. What is this *indelible character*? A. It is a spiritual mark in the soul, which will remain in it for ever.

INSTRUC.—There are two things essential to every sacrament, *matter* and *form*; which must be applied by a proper minister, lawfully sent and ordained; who must act with an intention to do what the Church does, and what Christ instituted: as, for example, the matter in baptism is the water; the form these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*.

There are many *ceremonies* used in the administration of all the sacraments, as well for the solemnity of them, as to signify

and represent the invisible grace which is received by each sacrament, and introduce us to the faith of invisible truth by visible signs. There can, then, be no superstition in such ceremonies, by which God is served with greater solemnity, and piety advanced. Why do we bend a knee to our prince, but to show our utmost respect? Why do we uncover our heads, and bow to our friend, but to express our regard? And cannot the like outward marks of respect be shown to God, to express our utmost adoration of him, and our utmost gratitude for all his spiritual blessings to our souls? Besides, these ceremonies in general are confirmed from the authority both of the old and new law: the Jews used many ceremonies in their divine service, by the appointment of God himself; and our blessed Saviour has authorized them in the new law, in several passages of his life, particularly in his curing the deaf and dumb man. *Mark vii. 33.* In a word, "Whatever the Church says, is true; whatever it permits, is lawful; whatever it forbids, is evil; whatever it ordains, is holy; whatever it institutes, is good." (*St. Augustin.*) You will say, perhaps, our Saviour did not institute these ceremonies; but he gave the Church that power by which they were instituted, and these visible objects lead us to great truths. The very ceremonies used in baptism, as the *exorcisms, breathings, &c.* show that we are born under the power of the devil in original sin, as St. Augustine remarks.

The chief effect of the sacraments is divine grace: this flows from the immense bounty of God, and is a most free gift, not due to us, because we ourselves are the most unworthy of it. It is the greatest treasure of a Christian soul, and the only help to happiness; for, since we are not able to do any good of ourselves to merit heaven, all our help must be from God and the force of divine grace. In this powerful efficacy and virtue, the sacraments of the new law exceed those of the old.

Another effect of some of them is what we call a *character*, of which St. Paul seems to speak, where he says, *God hath sealed us.* 1 Cor. i. 21. This is a spiritual mark imprinted in the soul by *baptism, confirmation, and order*, which never can be defaced: for which reason those three sacraments cannot be reiterated, that is, given twice to the same person, without sacrilege: by the first, a man is made and marked a *Christian*: by the second, a *Christian soldier*: by the third, a *Christian minister*.

EXHOR.—O how much do you owe to these divine institutes of the holy sacraments! O what veneration ought you to have for them! They are the first and greatest pledges of God's mercy to you. By them are made partakers of the

passion, death, and all the merits of our Saviour. What would you be without them? Even in the same deplorable state of misery our first parent was in after his sin. But what are you now by them? Every thing that God could grant you; his favour, his grace, his glory; even the enjoyment of himself: all that our blessed Saviour merited in his life and death for us, is given you by virtue of the holy sacraments. There is not a moment of our lives, nor any state or condition of life, in which we are not supported by them; and this in order to an eternal life, and blessed state in heaven. Ought not we, then, to venerate every thing that belongs to them?

As God has now done his part, and will do it to the last, see you do your part: remember what St. Augustine says, *He that made us without ourselves, will not save us without ourselves*: that is, unless we, by free-will, co-operate with his grace and goodness to us. What will baptism avail, unless we preserve the grace received therein, and put in execution the promises there made? What will confirmation avail, if we forsake the cause of Christ, through fear of men, and yield under the persecutions of the world? What will the sacraments of the holy Eucharist and Penance avail, if, notwithstanding so much grace received in the one, we fall again into our sins, nor even then have recourse to the other? See, then, when you are grown up to years of discretion, you apply these two sacraments to your souls, as your necessities shall require: if overtaken with any dangerous sickness, think of your *unum necessarium, your only necessary*: call in the priests of the Church, and receive the sacrament of extreme unction, while you are in your senses, and join your heart with the priest, while he prays for the health of your soul and body. O what more comfortable at the hour of death, than to hear from the mouth of God, *If he be in sin, his sins are forgiven him*. James v. 15. O blessed absolution in death! If you enter into the married state, let it not be done without receiving the sacrament of matrimony in the Church of Christ: what blessing can you expect in that state, if you are married out of the Church?

Lastly, bear a due respect to all the ceremonies used in the administration of the sacraments. Reflect on the blessed inward effect of the sacraments, wrought in your soul through those *visible signs*. Adore God, for the grace he gives you; adore his power, who, by these *weak elements*, works such wonders of his grace and blessing in you. It is truly said by our Saviour, that *the kingdom of heaven is like to a grain of mustard-seed, which is the least of all seeds, (Matt. xiii. 33,) but grows to a large tree*. So these outward signs in the sacraments, the matter and form, seem little to man, but import and do

such effects in the soul as are beyond the comprehension of man. *O depth of the riches of God's wisdom and knowledge!*

SECT. I.

Of Baptism.

Q. WHAT is Baptism? A. It is the first Christian sacrament, by which we are freed from original sin, and all sin whatever; re-born children of God, heirs of heaven, and members of Christ's Church, *by the washing of water, and the word of life.* John iii. 5. Ephes. v. 26. Q. What is the necessary matter of it? A. Natural water; for artificial water will not serve. Q. What is the form of it? A. These words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* Q. What if the words, *I baptize*, or any of the three persons, be left out? A. Then the baptism is not valid. Q. Can any one be saved without baptism? A. He cannot, unless he have it either actually, or in desire, or be baptized in his own blood, by martyrdom. Q. Can no man but a priest baptize? A. Yes, in case of necessity any layman or woman may do it. Q. What intention is required in him that baptizes? A. To do what the Church does, and Christ ordained.

Baptism, according to the ecclesiastical use of the word, signifies that sacrament by which our souls are purified from all sin, *by the washing of water, and the words of life.* It is the first and most necessary of all the sacraments; for Christ hath said it: *Unless one be born again of water and the Spirit, he cannot enter into the kingdom of God.* John iii. 5. And his Church has defined, that no one can be saved, unless he be baptized either actually or in desire, (*Coun. Trent. Sess. 6. c. 4:*) so that there is no remedy for those infants that die without baptism; they can never come to the enjoyment of God, except they die like the holy innocents who were slain by the hands of persecutors, out of hatred to Christ. The reason is, because all are born in sin, and there is no remedy for that sin, no remission, but through the blood of Christ, which is not applied to our souls without baptism, this being the first sacrament we can receive. It is called a *sacrament of the dead*, because we are all born dead in original sin, and this is the only sacrament that can restore us to a spiritual life. It was instituted by Christ, who alone, as Lord of nature and grace, is able to give material things a virtue to produce supernatural effects. The baptism of St. John Baptist was a preparation to it; and its excellency was shown at the baptism of our Saviour, when the

three divine persons sensibly appeared: the Father, by the voice which was heard, *This is my beloved Son*: the Son, under the form of a man; the Holy Ghost, under the form of a dove; *the heavens*, at the same time, *opening*, to declare the effect of it, that it opens heaven to us, and gives a right to the enjoyment of eternal glory.

Many were the types of baptism in the Old Testament; as when the Spirit of God was carried upon the waters, and gave them a vital virtue to produce living creatures, so baptism consists of water and the Spirit, and has a virtue to create a new life in us: it was also figured by the waters of the deluge, which purified the sinful world. 1 *Pet.* iii. 20. By circumcision, whereby the Israelites were distinguished from the infidel nations, and saved by this mark of faith in Christ to come: and by the passage of the Israelites through the Red Sea, to the land of promise, a true type of our passing by the waters of baptism to the land of eternal promise.

The necessary matter of baptism is pure, natural water, and no other; according to that, *Unless one be re-born of water and the Spirit, he cannot enter into the kingdom of God.* John iii. It was so instituted by Christ, to be administered with natural water, and so the apostles administered it, (*Acts* x. 47,) that, as this sacrament is so essential to life, the matter of it might be always at hand; as also to represent the invisible grace of the sacrament; for, as water washes clean the body, so baptism purifies the soul. There are three ways of baptism, all of them valid: as by *sprinkling* or *aspersion*; by *pouring* or *effusion*; and by *plunging*. Whether you *sprinkle*, *pour* or *plunge*, *once* or *three times*, is not essential; but, according to the rites of the Church in this part of the world, we pour the water on the head of the party that is baptized three times; at the same time pronouncing the form, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*: these words being prescribed by Christ himself, the sacrament cannot subsist without them, or words equivalent, and the same in substance; as in the form used in the Greek Church: *The servant of God is baptized in the name of the Father, and of the Son, and of the Holy Ghost.* If any part of the body be washed with the water of baptism, very probably the baptism is valid; but it ought to be chiefly poured upon the head, as being the principal part of the body: in a word, whoever baptizes should follow the rites and custom of the Church and diocese where he lives. The ministers of baptism are, 1. Bishops and pastors, by their ordinary power; 2. Deacons, by commission; 3. Any layman or woman, in case of necessity; and, whether it is done by Catholic or heretic, by Christian or infidel, provided

he intends to do what the Church does, and what Christ ordained, the baptism is valid; which shows the goodness of God, who makes this sacrament so easy and common, that no one may be excluded from it; and, therefore, he would not have it depend upon the faith or sanctity of the minister; for this, as well as all the rest, is as holy and undefiled in the hands of a wicked minister, as in the hands of a good one, and of the same benefit to our souls; because the grace, which is conferred by it, depends not on men, who are ministers, but on Christ himself: for when a priest baptizes, it is Christ himself that principally baptizes.

As to the effect of baptism, it purifies the soul from original sin, and from all the sin we have committed by our free-will, since we came to the use of reason: *Let every one of you be baptized for the remission of sins.* Acts ii. 39. It remits also the temporal punishment due to sin; because the merits of Christ are fully and entirely communicated to us in this sacrament, to satisfy God's justice for sin, and its punishment. Before baptism, we are infidels, out of the state of grace, out of the Church; by it we are made members of the Church, and the habit of faith, with other virtues, are infused into our souls: by our first birth, we are born in sin, *children of wrath*; by baptism we are *born again*, born of God, adopted children of God: by our first birth we are born to eternal misery; by our second birth in baptism, we are born to eternal life; for, if *sons* of God, we are also *heirs* of heaven; for which reason baptism is called *regeneration*, because by it we are *re-born* of God. *John* iii. 5.

As to the necessity of this sacrament, though it is essential to salvation, yet if it be received only in *desire*, with faith, and a true contrition for sin, when it cannot be received actually, this suffices; or if a person, before baptism, be martyred for the faith; in these two cases he is saved without actual baptism: for since the *baptism of water* has its virtue from the death of Christ, and from the Holy Ghost, as the first cause, and the cause does not depend upon the effect, but far exceeds it; hence one may receive the effect of baptism, not only by the sacrament, but, through the death of Christ, without the sacrament, in the case of martyrdom, by which we resemble him in his death, and are made partakers of it, by dying for him. In like manner, one may receive the effect of baptism by the grace of the Holy Ghost, without the sacrament, when it cannot be had, and the heart, at the same time, is moved by the Holy Ghost to a desire of it, with faith, contrition, and a pure love of God; so that neither this *baptism of the Spirit*, (*baptismus Flaminis*,) nor the *baptism of blood*, (*baptismus san-*

guinis) by martyrdom suffices, unless we have also the *baptism of water in heart and desire, (in voto.)* Now, if baptism is so essentially necessary to life and salvation, pastors ought to be so much the more careful to administer this sacrament validly, and see there be no essential defect in the application of the matter and form: as also parents, to bring their children to the font in time; mothers, in particular, not to hurt or destroy the fruit of their womb; and, lastly, all the faithful ought to be well instructed how to give lay-baptism in case of necessity.

SECT. II.

Of the Ceremonies of Baptism.

INSTRUCTION. The water, and the words *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,* is all that is *essential* to the sacrament of baptism; but the primitive Church used many ceremonies in the administration of it, which the Church at present has retained; the design whereof is more fully to express, and represent the grace we receive by this sacrament, and the obligations we then undertake.

1. The party to be baptized is brought to the Church door, and there stopped; to signify that being born in original sin, and as yet a slave to the devil, he is out of the Church, and that baptism gives him entrance into it.

2. The priest having asked his name, (which ought not to be any profane or heathenish name, but the name of some saint, the more to excite him to a good life,) he then says, *What do you demand of the Church of God?* The sureties answer for him, *Faith*; by which is meant the belief of the whole Christian religion, which, if put in practice, brings life everlasting.

3. Then he breathes in his face three times, (as our Saviour breathed on his apostles, when he imparted the Holy Ghost to them,) and commands the devil to depart, and give place to the Holy Ghost; signifying, by this ceremony, that he is by this sacrament made the temple of the Holy Ghost.

4. He then makes the sign of the cross on his forehead, to signify, that henceforward he must not be ashamed of the cross of Christ, but publicly profess himself a Christian; he signs him also on the breast, to signify, that he is not only outwardly to profess, but inwardly to believe, the faith and law of Christ.

5. He blesses salt, and puts some of it into his mouth, to signify, that the words of a Christian are seasoned with wisdom, of which salt is an emblem in holy Scripture: *Let your discourse be seasoned with the salt of wisdom.* Col. iv. 6.

6. As our Saviour gave a power to his apostles, and in them to his Church, *over all devils, and over all the power of the enemy, that they might cast them forth,* (Matt. x. 1,) the priest proceeds to read the exorcisms, commanding the wicked spirit to depart in the name of Him who is to come to judge the quick and the dead. This ceremony also signifies that we are born in original sin, *children of wrath*, under the power of the devil. *St. Cyp. ep. 76. Greg. Naz. ora. 40. St. Optat. Mil. l. 4. St. Cyr. Hierosol. Cat. 1. Cælestin. ep. ad Gal. St. Aug. l. 1. de Nup. et Con. c. 9. l. 2. c. 29.*

7. He then lays the stole upon the child, and leads him into the Church to receive baptism; reciting, together with the god-father and god-mother, the Apostles' Creed and the Lord's Prayer, to signify, that the Church of God admits none to her communion who profess not that faith, and that none are worthy of baptism who are ignorant of that prayer.

8. The priest repeats the exorcisms as before.

9. He touches the ears and nostrils of the party to be baptized, with spittle; which ceremony is mentioned by St. Ambrose, (l. 1. *de Initi. c. 1.*) in imitation of our Saviour, who, with the like ceremony, opened the eyes of the blind man, (*John vi. 9.*) and cured the man deaf and dumb. *Mark vii. 38.* This ceremony signifies, that, by the grace of this sacrament, his ears are open to the doctrine of Christ, and his mouth to confess his faith.

10. The party to be baptized being now brought to the font, the priest asketh three questions: *Do you renounce Satan?* To which is answered by the god-father and god-mother, *I do renounce him.* 2. *And all his works?* They answer, *I do RENOUNCE THEM.* 3. *And all his pomps?* They answer, *I do renounce them.* Upon these conditions he is admitted to baptism.

11. Then he is admitted with the holy oils blessed by the bishop, on the breast, and between the shoulders: as these unctions were used in all consecrations in the old law, and are in the new, this ceremony signifies that by baptism we are consecrated to God and his service.

12. Next he is examined as to his faith: *Do you believe in God the Father Almighty, Creator of heaven and earth, &c.* The god-father and god-mother answer for him, if he is not of age himself, *I do believe.* Here he professes his faith of the blessed Trinity, of the incarnation, of the holy Cath-

olic Church, the resurrection of the body, and life everlasting.

13. The priest then says, *Will you be baptized?* Answer is made by the sureties, or by himself, if of age, *I will*: to signify, that, as our first parents wilfully transgressed, we, their children, must willingly return to our duty: yet, as to infants, who have not the use of reason, God is pleased they should be brought to baptism, by the will and by the faith of others; because it was not by any *act* of their own will, but by the will of others, they are born in original sin.

Then the water is poured on the head of the party baptized, three times, in form of a cross, by the priest, saying, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*: and this is the baptism itself.

14. After baptism, the priest anoints the top of his head with chrism, to signify that he is now a member of the Church, united to the head Christ Jesus.

15. Then a white linen is put on his head, which represents the innocence and purity he has received by baptism; which he must take care to preserve till death and judgment. *St. Amb. de Init. c. 7. St. Aug. de Di. rer. Ser. 8.*

16. A lighted candle is put into his hand, to signify that his soul is now espoused to Christ; that, as a burning lamp, he ought to shine by his faith and good works in the Church of God, and so to meet the Bridegroom, with the five prudent virgins, and all the saints at his second coming.

17. Lastly, the priest says to the new-baptized, *Go in peace, and our Lord be with thee.* It is also very proper to admonish the god-father and god-mother of their duty to the child, and the spiritual affinity they contract with their god-children, and the parents, so far, that there can be no valid marriage between them, without a dispensation from the Church; this is the reason why the Church allows but one god-father and one god-mother to the same party, to prevent too great an extent of this spiritual affinity; even one suffices, either god-father, or god-mother, (*Coun. Trent. Sess. 24. c. 2.*) but these ought to be such as are capable of instructing the child in the rudiments of the Catholic faith, if the parents neglect it, or are prevented by death; whence it must be concluded, that none but good Catholics, persons of good morals, ought to be admitted to this charge.

EXHOR.—Consider well now, O Christian, how excellent is this sacrament, whereby you are washed and purified from original sin, and from all sin; called to faith, and placed in the bosom of God's Church. O what thanks are due from you to the Almighty, who, by a special grace and favour, has brought

you to baptism, at the same time thousands are perishing in idolatry, and in their native misery; O there is none can enter heaven without it! *Unless one be born again of water, and the Holy Ghost, he cannot enter into the kingdom of God.* St. John iii. God himself has said it, and he only is truth itself.

What does this blessing deserve at your hands, but to preserve with great care your baptismal innocence, by a just integrity in your life and manners? And if at any time it be stained with sin, to wipe out the foulest stain again with speed, by the sacrament of penance.

Often reflect what you promised at the font; how far you have complied, how far you have been deficient therein. There you professed your faith in God the Father, Son, and Holy Ghost; in the incarnation, the Catholic Church, &c. Has your faith been entire, firm, and lively? Have you doubted in any matter of faith, delivered by God's Church? Have you professed it, and never blushed to profess it, before a sinful generation of men? Has your faith showed itself in charity, and good works? This, O Christian, is your task, this your obligation, this your way to eternal life.—Reflect again on the promises you there made, and your engagements to God to renounce the devil, and all his works and pomps. This ceremony at baptism has in all times been observed by the Church, and deserves your serious attention. What is it to renounce the devil, but to profess that you will no longer be a slave of the devil, but the servant of God? What is it, but to withstand all temptations, and the evil suggestions he raises in your heart? O my soul, how often have you given ear to him, how often even consented and delivered yourself up to him, as Eve did to his voice in Paradise? O how often has he deceived you, and made a mockery of you, and drawn you into the same misery with himself? *Repent, and return again to the Lord your God.* What is it to renounce his works, but to renounce all sin, even the least? Sin is a work of the devil; sin took its rise from him; sin made him, and all his followers, miserable. O think of those works of darkness you have been guilty of, whether it has been pride, covetousness, luxury, or gluttony; whether concupiscence of the flesh, concupiscence of the eyes, or pride of life. Repent as far as you are guilty, *and return to the Lord your God.*—What is it to renounce his pomps, but all the vanity and foolish delights the world proposes to you; as honours, riches, grandeur, or long life? O how often have you put earth in balance with heaven? how often preferred the riches of this world to the riches of divine grace! how often time to eternity! O fool! repent, and *return again to the Lord your God.* Renew your promises once

more, and humbly beg of God he would add a second grace to the first, that, as he made you a Christian, he would forgive what is past, and preserve and protect you in the true life of a Christian, which is the only thing that will bring you to life everlasting. Remember the white robe that covered you; carry it unstained before the judgment seat. Remember the light put into your hand; prepare your lighted lamp with the five prudent virgins, to meet the Spouse when he shall come and call you at death. Remember the indelible character which was imprinted in your soul by baptism; this is God's mark, which will ever remain, to testify the alliance you then made with the three divine Persons, in whose name you were baptized, to be no longer your own, nor of the devil, nor of the world, but to be his servant. Remember this, and keep your baptism without reproof.

Of the Sacrament of Confirmation.

Q. WHAT is confirmation? A. It is a sacrament by which the Holy Ghost is given to such as are baptized, to strengthen them in their faith, and make them perfect Christians.

Q. What is the matter of it? A. *Imposition of hands with unction of chrism.*

Q. What is the form of it? A. The invocation of the Holy Ghost, and these words: *I sign thee with the sign of the cross; I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. Who is the minister of it? A. A bishop only.

Q. What sin is it not to receive this sacrament, when we may have it? A. A mortal sin, if it be out of contempt, or any gross neglect, especially in a persecuting country.

INSTRUC.—The sacrament was instituted by our Saviour, who promised to send the Holy Ghost to his disciples, to be their Almighty Comforter and support under all tribulations. *St. John* xiv. 16. This was fulfilled on Whitsunday, when the Holy Ghost descended on the apostles and disciples in Jerusalem; for the promise was not only to the apostles, but to you and your children, said St. Peter to the Jews; and to all who are afar off, whom our Lord shall call, (*Acts* ii. 39, 40,) that is, to all the faithful. Accordingly, the apostles were solicitous that those who were baptized should be confirmed by their hands, that they might receive the Holy Ghost: And when they heard that Samaria had received the word of God, they sent Peter and John to them; and they laid their hands on them, and they received the Holy Ghost. *Acts* viii. 17. This was the sacrament of confirmation, which the apostles knew they were commanded by Christ to administer to the new-bap-

tized; for if it were not of divine institution, they had never presumed to give the Holy Ghost, *by the imposition of their hands*. In like manner we read, that St. Paul laid his hands on the new-baptized at Ephesus, *and the Holy Ghost came upon them*. Acts xix. 5, 6. The same sacrament was given to all believers, even from the infancy of the Church to this present time, by the bishops who succeeded the apostles, and with the same blessed effect, as to the seven-fold grace of the Holy Ghost.

The sacrament of confirmation follows baptism, to confirm the work which was there begun. In baptism, we are born children of grace; in confirmation, we are strengthened to maintain what we there professed. In the first, we are as infants, with all the tender weakness suitable to our spiritual birth; in the second, we become as perfect men and soldiers, able to profess and defend our faith, before tyrants and persecutors, by that virtue and strength we receive from the Holy Ghost, who is herein given to us. If, now, this sacrament be not so absolutely necessary to salvation as baptism; yet, in consideration of our human weakness, it is necessary to conquer all difficulties we meet with in this mortal state, and therefore cannot be omitted without a great sin, when opportunity serves.

As all the sacraments have their proper matter and form; so the matter of this sacrament, according to the opinion of good divines, is imposition of hands and chrism. As to the form, it is expressed in the invocation of the Holy Ghost, and these words, *I sign thee with the sign of the cross, &c.* What we are bound to believe, and what the Church has always believed, is, that the bishops, in like manner as the apostles, do give the Holy Ghost, by the sacrament of confirmation, to such as are first baptized; but whether the *chrism*, with the words above, or the *imposition of hands*, by the bishop, with the prayer that accompanies it, or both together, be the essential matter and form of this sacrament, the Church has not yet determined; though of the chrism St. Paul seems plainly to speak, where he says, *God hath confirmed us, God hath anointed us, and sealed us, and given us the pledge of his Spirit in our hearts.* 2 Cor. i. 22.

The only ordinary ministers of confirmation are bishops. None but the apostles administered it, that we read of; none of an inferior order to bishops; for when Samaria had received the faith, by the preaching of St. Philip, the deacon, St. Peter and St. John were sent from Jerusalem to confirm them. The same we are taught by a perpetual tradition; and the Council of Trent so defined it, according to the decree of Eugenius

the Fourth, sent to the Armenians, after the Council of Florence : for, as we are hereby entered soldiers to combat for our faith, it belongs to none but those who are in the higher offices of the Church to enter us.

The sacrament of confirmation is administered after the following manner : 1. The bishop extends his hands over those who are to be confirmed, with a prayer that they may receive the seven-fold grace of the Holy Ghost. This is the *imposition of hands* mentioned in holy Scripture. 2. With his thumb he anoints them on the forehead with chrism, making a cross thereon, with these words : *I sign thee with the sign of the cross ; I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* 3. He gives every one a light blow on the cheek, with these words : *Peace be with thee.* The outward unction of chrism signifies the inward grace of the sacrament ; and chrism, being a richer substance than water, may signify, that the grace of confirmation is the perfection of that of baptism.

The balsam also, which preserves from corruption, and is an aromatic, signifies, that the grace of the Holy Ghost preserves from sin, and is a sweet perfume in the Church of God, according to that of St. Paul, *We are the sweet odour of Christ in all places.* 2 Cor. ii. The cross on the forehead signifies, that we are never to blush at the Gospel, but to profess it openly before tyrants ; and the stroke on the cheek signifies, that we must expect to undergo the stroke of persecution for it ; but this is attended with great peace of mind, *For the peace of God is above all sense.* Philip. iv. 7.

The dispositions required for this sacrament are, 1. A right understanding of it. 2. A conscience free from all mortal sin ; you must either receive it in your baptismal innocence, the best state of all, or recover your lost innocence again by the sacrament of penance. 3. Retirement in prayer and contemplation, and works of piety, in imitation of the apostles, the blessed Virgin Mary, and the disciples, who were in this disposition, when the Holy Ghost came upon them in Jerusalem. Lastly. A heart disengaged from too great love of the world ; *Love not the world ; for if you do, the love of the Father* (the Holy Ghost) *will not make his abode in you.* 1 John ii. 15.

As to the effects of this sacrament. 1. It imprints a character, which is a spiritual mark in the soul, which will never be defaced, but remain therein to our future glory or confusion : for as by baptism we are marked Christians, so by confirmation we are marked Christian soldiers ; and, therefore, if we combat well for our faith against persecutors, it will be a glory to us ; far otherwise, if we desert the cause. 2. By this sacra-

ment is communicated to our souls the seven-fold grace of the Holy Ghost; as *wisdom*, which draws us from the world to the love and enjoyment of God: *understanding*, to submit to all the mysteries of our faith, and to know and penetrate the excellency of them: *counsel*, whereby we choose what is to the glory of God, and good of our souls: *fortitude*, to withstand the devil and all his agents: *knowledge*, to discern the right from the wrong: *piety*, to walk with delight in God's service: *fear*, to adore God in all his attributes, and dread to offend him. These are the virtues that lead the Christian through all dangers of this life, unto eternal glory. This efficacious power and grace of the Holy Ghost, was visibly seen in the apostles after his coming; who, before, were full of fear, and without hearts and tongues to defend themselves; but, immediately after his coming, were filled with fortitude, and boldly preached Christ to the world, and even rejoiced, that they were thought worthy to suffer affronts for the name of Jesus. It is this seven-fold grace of the Holy Ghost is the proper effect of confirmation; not the *Gratia gratis Datur*, not those extraordinary gifts of *tongues*, or *miracles*, or *prophecy*, &c. numbered by St. Paul to the Corinthians. 1 Cor. xii. For these were given more for the conversion of infidels, than for our sanctification, and were not the ordinary effect of this sacrament, as is plainly proved, in that the faithful in the primitive Church did not *all* receive *all* those extraordinary gifts with confirmation, but one had the gift of tongues, another the gift of prophecy, another of miracles, &c. as St. Paul testifies. Besides, the seven-fold grace of the Holy Ghost, which enables us to perform all the duties of our Christian state, is by far the more excellent gift.

As in baptism, so in confirmation, we have a god-father, or god-mother, and may have both, but one suffices; and those who stand sponsors contract the same spiritual affinity with the party confirmed, and with his parents as in baptism, and the same impediments of marriage arises from it.

This sacrament may be received immediately after baptism, whether in your infancy, or when you are of age, which seems to have been once the general practice, as it is in the Greek Church at present; but in the Latin Church the common practice is, not to give confirmation, but to such as are come to the use of reason.

EXHOR.—Give thanks to God, O Christian, for the institution of this great sacrament, which you either have received, or are to receive; which gives such strength, and enables you to withstand all the enemies of your soul. O think of the divine person that descends upon you, as upon the apostles and disciples at Pentecost. Adore him as the same God with the

Father and the Son, with your whole heart. Think of those graces and gifts he bestows upon you: they infinitely exceed all the gifts and blessings of nature; for these enrich the soul in order to a future eternal glory: gifts which, in their effects, will abide by you for all eternity. As to you, who have already been confirmed, see if you have complied with the grace given you therein, or not rather abused it. O recall yourself and, if through weakness and frailty you have gone astray, have recourse to the sacrament of penance, by which sanctifying grace is recovered. God is ever merciful to a truly penitent sinner. As to you, who are to be confirmed, see you come with a right disposition; remember you must be in a state of grace to receive it worthily; for mortal sin is opposite to all grace, and must needs frustrate the effect of the sacrament. In a word, endeavour to preserve unblemished the spiritual character which is signed upon your soul, that it may appear, one day, not to your shame, but to your glory.

SECT. I.

OF THE HOLY EUCHARIST.

The Holy Eucharist a Sacrament.

Q. WHAT is the sacrament of the Holy Eucharist? **A.** It is the body and blood of Jesus Christ, true God and man, under the forms of bread and wine. **Q.** In what manner is he there present? **A.** By the true and real presence of his divine and human nature, and not in figure only, as heretics would have it. **Q.** When did Christ ordain this sacrament? **A.** At his last supper. **Q.** By what power is it wrought? **A.** By the divine power. **Q.** What is the matter of it? **A.** *Wheaten bread, and wine of the grape.* **Q.** What is the form of it? **A.** *This is my body, this is my blood.* **Q.** What are the effects of it? **A.** It increases grace, and nourishes the soul in spiritual life: *He that eats this bread shall live for ever.*

INSTRUC.—The Holy Eucharist is the third sacrament in the order of grace; in the first, we are re-born children of grace in the second, we are strengthened and confirmed, so to become perfect Christians; in this we are nourished, in order to eternal life. This sacrament contains, under the species or appearance of bread and wine, the body and blood of Christ truly, really, and substantially, and not in figure only; for Christ himself convinced his disciples of the contrary, when they contended among themselves, saying, *How can this man*

give us his flesh to eat? Did he answer, they were to eat it only in figure? No: he answered, that they were to eat it really and indeed: *Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you; for my flesh is food indeed, and my blood is drink indeed.* What he there promised, that he gave to the apostles at his last supper, as the evangelists testify: *Take ye and eat, this is my body.—This is my blood of the New-Testament, which shall be shed for many, for remission of sins.* St. Matthew xxiv. 26. *This is my body; this is my blood of the New Testament, which shall be shed for many.* St. Mark xiv. 22. *This is my body, which is given for you; this is the cup, the New Testament in my blood, which shall be shed for you.* St. Luke xxii. 19. The Church and holy fathers ever took it as such. This is done by an omnipotent power, beyond the reach of man to fathom: it is done by the same Almighty power, that wrought such wonders throughout the old law; that changed the rivers and waters of Egypt into blood, and blood into waters again; that changed the water into wine in Cana; that made the world out of nothing; and cannot he, who made all things out of nothing, make one thing of another.

As the body and blood of Christ are truly and really present, by virtue of these words, *This is my body; this is my blood:* and as his body and blood are not now in a state of division, but union; and his body and soul are not now separated by death, but united again by his resurrection; and moreover, as his human nature has ever been united to his divine Person, by that inseparable union which made him God and man; hence, it follows clearly, that Christ our Lord, true God and man, is really present, and received in the holy Eucharist, whole and entire, under each kind; the same who was born of the Virgin Mary, the same who suffered, died, rose again, and ascended into heaven: the same body and blood of Christ, as to its substance, but different as to its *manner of being* in this sacrament; as the bodies we now live in shall, after the resurrection, be the same in *substance*, though different in *quality*.

This divine sacrament our Saviour instituted at his last supper, when having eat the *Paschal* lamb, which was a figure of the true Lamb of God, who was to die for the sins of mankind, *He took bread and blessed it, and broke it, and gave it to his disciples, and said, Take ye, and eat; this is my body.* And taking the Chalice, he gave thanks, and gave it to them, saying, *Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many, for remission of sins.* St. Matt. xxvi. 26. And that this sacrament might remain with us to

the end of the world, he made his apostles priests, and gave them power to do as he had done, saying to them, *Do this in remembrance of me.*

The essential matter of this is wheaten bread, and wine of the grape; it cannot subsist of any other, because these were used and prescribed by Christ himself, at his last supper; and in these are signified the two principal effects of this divine sacrament; for, as bread and wine are our natural food, by which life is sustained upon earth, so the holy Eucharist is the supernatural and divine food of our souls, by which we live for ever; this is declared at our receiving it: *The body of our Lord Jesus Christ preserve thy soul to life everlasting.* Again, as there are many grains of wheat united in one loaf, and many grapes are mingled in one cup of wine; so, all the faithful, who are many in number, are united together in one body, under one head, by the bond of charity, in the participation of this sacrament. The form lies in the words of Christ, pronounced by the priest, in the consecration of the bread and wine: *This is my body, this is my blood*; which words are taken from the sacred mouth of Christ, spoke in his name, and by his order and authority, who commanded his disciples to do as he had done: it is not then men, but God, who works this divine change by man. And hence it appears that none but a priest is a minister of this sacrament, who, by lawful ordination, is a successor to the apostles in the priesthood; for they alone were present at the institution of it; and all other ministers of it must have authority and power from them, to do as our Saviour did; that is, to consecrate and deliver it to the people, as he did to his disciples. And, to make a more solemn distinction between priest and laity, all those who are not in holy orders, are forbid even to touch or handle such things as are used in the act of consecration, unless some great necessity do excuse it.

As to the effect of this sacrament, it was instituted to be the food of our souls, and is given us under the outward forms of such things as we eat and drink, that those outward signs might represent the inward effect; for it gives vigour, life, health, strength, and refreshment to the soul, as food does to the body: and whatever food can do in respect to our natural life, the same effect the holy Eucharist has, as to the spiritual life; inasmuch as the soul is thereby fortified against all interior corruptives, as well as exterior attacks of the devil; preserved from mortal sin which is the death of the soul, and at last brought to life eternal: *He that eats of this bread shall live for ever.*

EXHOR.—O adorable sacrament! O mystery of mysteries! Admire, O Christian, the divine power of God therein, who works a thing so far beyond the reach of our understanding! Adore his goodness and wisdom in providing you a spiritual banquet, set forth with the delights and splendour of heaven. Praise his mercy and love, in making himself the miraculous food of our soul. O sacred Bread, which comes down from heaven, giving us life everlasting!—Presume not, as some, to dive into this, or any other mystery of your faith, infinitely beyond the reach of your comprehension: but, with an humble heart and sincere mind, submit your sense, your reason, your understanding, to the almighty power of God. The same omnipotent God, who said at the creation, *Let it be made*, now says to you, *This is my body*; and since he has declared himself to be really present therein, who will dare to say, he is not? Remember, one of the great wonders God wrought in the old law, in favour of his people, was the manna showered down from heaven, with which they were fed for forty years in the desert: this manna was only a figure of this adorable sacrament; *this is the bread that descended from heaven*, to feed the souls of Christians to the end of the world: the Israelites eat the manna, and died; *but he that eats this bread shall live for ever*. As now the Israelites not only admired, but submitted, without diving into the divine secret, so hidden, that they gave it the name of *manna*, *What is this?* so we ought not only to admire, but adore and submit, without vain search, into this heavenly manna, so incomprehensible to us. The first was truly a hidden secret, which had the taste of all meats, and yet was none of them, of which it had the taste; so ours is a hidden mystery, which has the colour, taste, accidents of bread and wine; and yet faith, which supplies the defect of our senses, assures us it is neither the one nor the other. You have then, O Christian, nothing more to do, but to adore the omnipotent power of God, and cry out with St. Paul, *O depth of the riches of God's wisdom and knowledge!*

SECT. II.

The holy Eucharist a Communion.

Q. ARE we commanded to receive the holy Eucharist?

A. We are; *unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.* St. John vi. 54.

Q. Does not Christ here command all to receive in both kinds?

A. No; for in the same place, he promises everlasting life to him that receives in one kind, under the form of bread alone : *He that eats this bread shall live for ever.* Q. What are the necessary dispositions to receive worthily ? A. That we be in a state of grace, free from mortal sin, and in charity with all men. Q. What sin is it to receive unworthily ? A. The highest sacrilege, and brings judgments on those who are guilty of it : *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* 1 Cor. ix. 29. Q. What is the *Viaticum* ? A. The holy communion, given to dying persons.

INSTRUC.—The blessed Eucharist, being our spiritual nourishment, is necessary to the life of the soul, as food is to support the natural life of the body : and as no one can live, or preserve his health or strength, without his ordinary food, so we cannot have spiritual life, which is grace, unless we receive the holy Eucharist ; and the oftener we communicate, the stronger and more vigorous is this life : the reason is, because, though all the sacraments give grace, yet grace, and the increase of grace, is in a peculiar manner ascribed to this sacrament, as having Christ really present in it, who is the author of grace, according to that ; *Grace and truth were through Jesus Christ ;* and as being a sign and remembrance of his passion and death, which was the cause of grace to all mankind ; so that this sacrament gives grace far more abundantly, fortifying the soul against all interior weakness, as well as exterior attacks of the devil, and giving us power and strength to arrive to eternal life, which is the end for which it was instituted, *That if any one eat thereof, he may not die,* the death of sin. But if this sacrament be instituted to preserve us from sin, and to conduct us to glory, we may conclude, that without it we cannot be long preserved from the one, or obtain the other ; this experience sufficiently teaches. In the primitive times, when Christians communicated more frequently, they were more devout, and were enabled, by the virtue of this sacrament, not only to keep the whole law of God, but to die martyrs for it. All the saints that have lived since, did they not communicate frequently ? And, if we regard the lives of Christians at present, it is plain to be seen that those who communicate often, are generally the most eminent for piety and religion, the most regular in their lives, the most virtuous, and the best portion of God's Church ; while, on the other hand, those who communicate seldom, very seldom, are never the most remarkable for the purity and regularity of their lives : this rule will ever hold, the reason whereof may be, that it is a difficult matter

for those who communicate so seldom to communicate well. —It is in vain for any one to plead against frequent communion, and to say, they are unworthy; because it is in every one's power to remedy that; it is in every one's power to clear his conscience by a good confession, and hearty contrition, and do his best to prepare himself by the help of God's grace; and if, with this diligent preparation, he would take up the custom of communicating oftener, very likely he would be more worthy every day; whereas, the longer he abstains through sloth, the worse he grows. It is indeed better for him to abstain entirely, than to receive unworthily; but even this plea will not save him; for, as well he who receives unworthily, as he who does not receive at all, because he is unworthy, will both in the end be excluded from eternal glory.

It is true, the transcendent holiness of this sacrament requires a great purity of soul and conscience, to receive it worthily and profitably, and great precaution is necessary to communicate well: the most essential thing required is to be in a state of grace, and free from all mortal sin; for whosoever is conscious of mortal sin, and receives the holy communion while he is in that bad state, he communicates unworthily, and eats and drinks his own judgment; *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord*: not discerning between the sacred table and the profane; receiving the holy Eucharist with as little preparation, as if he were to eat ordinary bread; not considering that, under the outward form of bread, he receives the body of Christ. This some of the Corinthians had done, for which God afflicted them with sickness, infirmities and death; and thus did they eat and drink their own judgment. 1 Cor. ix. To prevent this great misfortune, every one must take the advice of the apostle, and *prove himself*. *Let a man prove himself*: 1. By a diligent examen of his life and conscience: 2. Disburden himself of all his sins by an entire confession: 3. Receive a valid absolution: then you have nothing to hinder you from access to this divine banquet, when you are free from all mortal sin; firmly believe all the mysteries of faith, this in particular; and are in charity with the whole world, both friend and enemy. You must also come fasting from the midnight before, which is a strict precept received by tradition from the apostles.

There is no command from Christ, that the laity shall all communicate in both kinds; but, on the contrary, our Saviour himself promises life everlasting to him that receives under one kind, under the form of bread. It is true, the apostles receiv-

ed under both kinds at the last supper; for, as they were made priests, they were not only to receive the sacrament, but also to offer this sacrifice, representing his body slain, and his blood shed, which cannot be, unless the Eucharist be consecrated in both kinds; and for the same reason the priests now do all consecrate and receive in both kinds, as often as they do what Christ did at his last supper; yet there is no priest, though in the most exalted degree, but in private communion receives as others do, in one kind; and it is a thing very well known to the learned, that, in the primitive Church, communion in one kind was ever allowed: the reason is, because the manner of receiving it is only a point of discipline, which is left to the determination of the Church, as other points of discipline are, and does not touch the substance of the sacrament: for, if we have a right belief of the sacrament itself, and hold that Christ himself, true God and man, is present under each kind; and if the grace of this sacrament is certainly derived from the real presence of our Saviour therein, and not from the outward form of the elements, it is evident that the whole sacrament, and all the grace essential to it, is received under one kind. Is it not a great folly to think that the same grace is not given to our souls by Christ present, under the form of bread, as by Christ present under the form of wine.

EXHOR.—Think now, O Christian, when you approach to this sacrament, what you receive therein; *Do you not know that the bread which we eat is the communion of the body of our Lord?* 1 Cor. x. 16. This is what faith teaches, that the same body of Christ is given you in the holy communion, that was conceived by the Holy Ghost, and miraculously born of the Virgin Mary: the same that was adored in Bethlehem, that walked upon the swelling waves of the sea, whose very presence made the devil tremble, whose very touch raised the dead to life, and cured all diseases: the same that was crucified, rose again, and ascended into heaven. O think with what purity of life and conscience, with what holy dispositions, you ought to receive this most blessed body of Christ, which is so much adored both in heaven and upon earth.—By this sacrament you are united to God; for herein you receive the body and blood of Christ, which is united to his divine Person, and he is God: all that is holy, both in heaven and upon earth, is given you in it; and why is it given you, but to communicate grace, and to give you an abhorrence of sin? “What then will become of us, if, after having eat such food, we commit such crimes? O think what it is to communicate unworthily? With what indignation do you reflect on Judas, who betrayed him; on

those that crucified him? Beware, then, that you also be not guilty of his body and blood; they indeed committed murder upon his blessed body; and you, perhaps, receive it with a polluted soul!" *St. Chrysostom, Hom. 60. ad pop. Antioch.* If you are guilty, confess and repent bitterly.

The Holy Eucharist, a Sacrifice.

Q. Is the Eucharist a sacrament only? A. No; it is also a sacrifice. Q. What is a sacrifice? A. It is an offering made to God, as an acknowledgment of his being the supreme Lord and God of all; and, therefore, sacrifice cannot be offered to any creature, either in heaven or upon earth, without idolatry. Q. Why would our Saviour have the Eucharist offered as a sacrifice? A. That, as under the old law there were sacrifices to prefigure his death then to come, this might be a perpetual representation of his death now past, to renew the memory, and impart the benefit of it to our souls. Q. Is it available to the dead? A. It is; for as we are all in the same communion, though in a different state, we all partake of the same prayers and sacrifice. Q. Why are there so many ceremonies used at the offering of this sacrifice? A. That this sacrament and sacrifice, which is the most holy of all, may shine with greater solemnity, and the hidden mysteries thereof be represented to our eyes by those outward ceremonies.

INSTRUC.—What is commonly called *Mass*, is the eucharistical sacrifice of the body and blood of Christ, under the forms of bread and wine; which, being consecrated separately, represent his body slain, and his blood shed on the cross: this sacrifice, then, or the Mass, as to the substance, was ordained by Christ; as to the many prayers and ceremonies, these were added by St. Peter, James, Clement, and their successors. As Melchisedeck was a type of our Saviour, (*Heb. vii.*) so his sacrifice was a figure of this: for Melchisedeck offered bread and wine; our Saviour offers his body and blood, under the forms of bread and wine; for this, being the thing figured, contains more than that which was only the figure and shadow of it.

There are several sacrifices; as a *contrite heart* is a sacrifice to God. Prayer, alms-deeds, fasting, and other good works done for God, are said to be sacrifices; but this is only in a metaphorical and spiritual sense: but if we speak of a real and proper sacrifice, it is an offering of some sensible thing to God, as an acknowledgment of his being the supreme Lord and God of all. And as God can receive due honour and worship

from men only through his Son Jesus Christ, hence the sacrifice, by which our Saviour offered himself on the cross, was the most perfect that ever was offered to God from the beginning of the world, whether under the law of nature or Moses: they were only types and figures of this sacrifice to come, and no more than as shadows to the substance: they were offered by the hands of sinners, this by Christ himself.

The sacrifice we now offer at Mass is the same that Christ offered at his last supper: nor must we think it to be a different sacrifice from that of the cross, but in substance the same, and only different as to the manner of offering. It is the same sacrifice as mentioned in the Acts, where the apostles, as the Greek text has it, *were offering sacrifice*. Acts xiii. 2. The same that was offered by St. Andrew, when about to die: he said, "I offer every day, on the altar, an immaculate lamb, whose flesh indeed is eaten, but the lamb that was offered remains whole and entire." It is the same that was foretold by the prophet Malachi: *From the rising of the sun to the setting thereof, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering*.

As by this sacrifice we are rendered capable of a just and due adoration of God, through his only Son Jesus Christ, it is properly said to be *a sacrifice of adoration*, which answers to the *Holocausts* of the old law. It is also *a propitiatory sacrifice*; for himself said of it, *This is my body, which is given for you*. St. Luke xxii. 19. *This is my blood, which shall be shed for many, for remission of sins*; and, in this regard, it answers to the *sin offerings*. It is also *a sacrifice of thanksgiving*, for the word *Eucharist* means *thanksgiving*; and it is *a sacrifice of petition*, to obtain of God all blessings, spiritual and temporal, through Jesus Christ, our sovereign Mediator; and in this it answers and fulfils the *peace offering*.

This sacrifice is available not only to the living, but also to the dead, who died in our Lord, and are detained in purgatory; because all that are in the communion of God's Church, though in different states, partake of the same prayers and sacrifice. What were those prayers and sacrifices the Machabees offered up for their deceased brethren, but a type of the divine mysteries of the death and passion of Christ, now offered for our deceased friends? And this was done in the very infancy of the Church, as the ancient liturgies, altars, fathers, and councils witness. "We make anniversary offerings for the dead," says Tertulian, "in the prayers which the priest pours forth to our Lord at the altar, the recommendation of the dead hath its place." Says St. Augustin, *de cura pro*

mort. Himself offered the sacrifice of the body and blood of Christ, for his deceased mother. In all our liturgies there is also memory made, at Mass, of the saints who are in heaven; but, as St. Augustin says, "We make not mention of the martyrs at our Lord's table, as we do of others that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us."

It is no prejudice to the people that the Mass is said in Latin; because the Mass is the priest's office, not the people's. Under the Old Testament, the people were not so much as present in the *holy place*, where the priest offered sacrifice for all the congregation of Israel, but were praying without, in the court of the temple, at the time of incense, and the priest was hid from them in what he said and did; but as all knew the nature, the end, and benefit of the sacrifice which was offering for them, and joined in heart with the priest; as this was sufficient then to partake of the sacrifice, so it is sufficient now. The reasons why the Liturgy or Mass is in Latin, are, 1. Because the Church of Christ is the Church of all nations, and would have the liturgy in that language which is in all nations the most universally known and understood. 2. The Church was ever a lover of uniformity, and therefore made choice of that language, in which our way of worshipping God may be, in all countries, uniform and alike. 3. All the vulgar languages are subject to changes and corruptions, which the Latin and Greek are not. For these reasons, the Church has judged it best and most convenient, to retain the liturgy in the same language in which it has been, ever since the days of St. Peter, in all these parts of the world; though it is very certain that the Latin, neither in his time, nor in any time since, was the vulgar tongue of all countries in the west, no more than Greek in the east. Why must we, in a point of discipline, pretend to be wiser than the apostles?

SECT. II.

The parts of the Mass expounded.

INSTRUC.—THE essential part of this sacrifice is already explained. There are many other prayers, oblations, and ceremonies, which were added by the apostles and some of their successors, as well for greater solemnity of this great sacrament and sacrifice, as to move devotion, and to make clear the mystery it represents, the death and passion of Christ. For wheresoever you cast your eyes, it puts you in mind of it;

the altar, with its ornaments, and the crucifix thereon, put you in mind of Mount Calvary, and Christ crucified: the priest in his robes, represents him bound with cords in the garden, and mocked in robes of derision at the court of Pilate and Herod: the consecration of the elements separately, represents his body slain, and his blood shed: the silence during the canon, signifies his crucifixion, or hanging on the cross, which amazed and silenced all nature: the elevation of the host and the chalice, to be seen and adored by the people, represent his elevation on the cross. The many crosses that are made are signs of his passion; and the communion is a token of his expiring on the cross, and of his burial. A more particular account of all the parts of the Mass is as follows: 1. The priest begins with a psalm in praise of God, because the psalms are a collection of what the Scriptures say in praise of the divine attributes. 2. Then follows the confession of sin, before the whole court of heaven; because sin offends God and all heaven. 3. Having thus humbly begged pardon for sin, we proceed to *Kyrie Eleison*, Greek words, that signify, *Lord, have mercy on us*, nine times repeated: thrice to God the Father, thrice to God the Son, and thrice to God the Holy Ghost. 4. Then we say, with the angels, who came from heaven to sing at our Saviour's birth, *Glory be to God on high, and peace to men, of good will on earth, &c.* This is to put us in mind of the glory we hope for at the end of this life, which is the end of our prayers and sacrifice. 5. Next follows the prayer or collect for the day, in which the priest prays for all the people: to this is joined the lesson, taken from the writings either of the prophets or the apostles; because our instruction was first begun by the doctrine of the prophets and apostles: the lesson is followed by the *gradual*, which signifies our progress in a spiritual life; the choir singing at the end of it, either an *Alleluia*, which expresses spiritual joy, or a *Tract*, which expresses spiritual sorrow; these being affections which ought to be the effect of the foregoing doctrine. But because Christ is the truth incarnate, by whom both prophets and apostles, priests and people, are instructed to perfection, some passage of his Gospel is next read; and after it, the *Nicene* creed, to show that with faith we assent to the doctrine of Christ; and therefore this creed is said at Mass, on all the festivals of our Saviour, and on those of the blessed Virgin Mary, the apostles and doctors of the Church, who were chiefly instrumental in founding this faith. So far is the preparation to the sacrifice, and was anciently called the *Mass of the Catechumens*, because they were permitted to be present

at it thus far, before they were baptized. The people being thus prepared, then follow *the offering, the consecration, and the receiving*. The *offering* consists of oblations and prayers of the priest to God, that it may be acceptable for the people, who, by singing and music, express the joy with which they make this offering to him. The *consecration* is introduced with a *preface*, in which the priest excites the people to lift up their hearts towards God, and devoutly to join with the angels in heaven, to praise the divinity of Christ, together with the Father and the Holy Ghost, saying thrice, *Holy, holy, holy*; also to praise his humanity, saying, with the children in the temple, *Hosanna to the Son of David*; *blessed is he that cometh in the name of our Lord*. After this begins the canon, in which the priest, in silence, makes memory for those for whom this sacrifice is offered; as for the Catholic Church, for the higher powers in the state, (1 *Tim.* ii.) for particular friends, and for all who are present with devotion. This is followed by a commemoration of the saints, begging of God that their merits and intercession may be available with him, to grant us grace and protection; and the priest ends his petition with a prayer, that the sacrifice he then offers may prevent the damnation, and may be to the eternal salvation, of those for whom it is offered. Then follows the *consecration*, which is done in the very words of our Saviour, pronounced at the last supper, and this is the essence of the sacrifice. After consecration, the priest excuses his presumption, for daring to do so divine an action, alleging the command of Christ for it; and then prays that this sacrifice, being offered with the devotion of Abel, Abraham and Melchisedeck, may be available to the offerers, in like manner as theirs. He prays again, that this sacrifice and sacrament may profit not only those who actually eat and partake thereof, but also the dead, who cannot eat of it; and, in the last place, for himself, that God would vouchsafe to grant him, though a sinner, some part among the apostles, saints, and martyrs, through the multitude of his mercies, saying, *Nobis quoque peccatoribus, To us, also, sinners, &c.* Now approaches the *communion, or receiving*; for which the people are prepared, 1. By that prayer, which is the common prayer of the faithful, the Lord's prayer; in which they beg for their daily bread, the holy Eucharist; as also by a prayer of the priest for them, that they may be delivered from all evil, past, present, and to come. And because those who receive this sacrament must be in peace with all the world: next follows the *Agnus Dei*, with a prayer for peace, that so all may receive with pure hearts. The communion being over, the whole ends with a

thanksgiving; the people express their joy by singing after it, while the priest devoutly gives thanks for himself and them; in like manner as our Saviour, after his last supper, said a hymn with his disciples, before he proceeded to Mount Olivet.

EXHOR.—If ever you are called to praise and glorify God, O Christian, it is in this divine mystery, wherein the Son of God makes himself both priest and victim, interceding in your behalf, interposing between God's anger and your sins, and offering himself still a sacrifice, not indeed by putting himself in a state of death again, which is impossible, but by being really present in a mystery that represents his death, and so offering himself to obtain all things for you. O what were those sacrifices of the old law to this divine sacrifice of the new! They were but types and figures of this; this accomplishes all that they prefigured and represented of him: O how great, how many are the blessings of this divine *Holocaust*! To reap the benefits thereof, never fail one day to be present, when occasion offers, but particularly on days consecrated to God; no duty is more acceptable to him, or advantageous to you. Present yourself with all decency before it, and show that you truly believe in it, by your great attention, reverence and devotion. O forget not what it is, and what it represents to you; it is the offering of the body and blood of Christ, under the forms of bread and wine; it represents to you the passion and death of Christ. Join with the priest in every part of it: at the *Memento's*, pray for your living and deceased friends. Make it a sacrifice of adoration to God, by adoring him profoundly during the offering of it. Make it a *sacrifice of thanksgiving*, for all the blessings you have received, even for the least, from your creation to the present blessing you enjoy. Make it a *sacrifice of propitiation*, for the sins of your life past, by begging for mercy. Make it a *sacrifice of petition*, for all necessities of soul and body. Pray for that virtue you want most, and that you may overcome that vice you are most inclined to. O what can the Father refuse, when all this is performed through his Son Jesus Christ, in whom he is well pleased; who is our living sacrifice, as in heaven, so on earth, *ever living to intercede for us*. Heb. vii. 25.

Of the Sacrament of Penance.

Q. WHAT is penance? A. It is a sacrament, by which the sins we commit after baptism are forgiven. Q. Who ordained it? A. Christ our Lord. Q. What is the matter of it? A. *The sins of the penitent, accompanied with contrition, confession,*

and satisfaction. Q. What is the form of it? A. These words: *I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.* Q. What are the effects of it? A. It remits sin, reconciles us to God, and restores or increases grace. Q. Who is the minister of it? A. The priest, to whom we confess. Q. When must we apply for it? A. As often as we fall into mortal sin.

INSTRUC.—The sacrament of penance is the fourth necessary means to promote salvation, corresponding to the fourth necessity of nature; that, as we have remedies, when sick or wounded, to cure us, and restore our health to its perfect state, so we have this sacrament to cure the diseases and wounds that sin has made in our souls: So excellent, so powerful, and acceptable with God is this sacrament, that, when fasting, prayer and alms deeds cannot obtain remission, a contrite and humble heart, joined to this sacrament, he will never despise.

The sacrament of penance is, then, the remedy God himself has ordained for sin; and, as baptism is necessary to take away original sin, this is necessary to be applied to our souls to take away the sins we commit after baptism. They were both instituted and given by the same almighty power and authority: as Christ said of one, *Go teach all nations, baptizing them, &c.* (Matt. ult.) so of the other, *Whose sins you forgive, they are forgiven unto them; and whose sins you retain, they are retained.* St. John xx. Hence it is plain, that our sins must be remitted by the sacramental absolution of the priest, and whose sins are not so forgiven, are not forgiven at all. It was necessary the Church should have from God the sacrament of penance, and in it the power of forgiving sins, as well as the sacrament of baptism; for why have we baptism, but because, being all born in original sin, we have need of a sacrament of divine institution, to deliver us out of the power of the devil, and remit all sin: and is it not plain, that, after baptism, people fall into sin again, sometimes into greater sins than before? After baptism, then, there is as much need as ever of a sacrament to restore us to the favour of God, and rescue us again out of the slavery of the devil; and this can be no other than the sacrament of penance. It is in vain to allege, that after baptism, when we are come to years of discretion, we may obtain pardon of our sins without any sacrament at all, by faith, by confessing our sins to God, and by inward sorrow and contrition; for, in like manner, the Jews and heathens, Quakers and others, may say that, when they are come to maturity of age and judgment, they may have remission of sins, and be saved without baptism, by faith, inward sorrow and contrition: yet our Saviour says, *Unless one be re-born of water and the*

Holy Ghost, he cannot enter into the kingdom of God; in like manner he says, of the sacrament of penance: Whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained. And can any thing be plainer than that the sins of those who do not apply to the sacrament of penance are retained? Penance, then, is our only refuge, the only plank to save us, after we have made a shipwreck of our conscience by sin; and it is as necessary to be applied to our souls, after any mortal sin committed, as baptism is to take away original sin. Baptism can be applied but once, but this as often as we fall into sin; we must, then, have recourse to it, or we are lost for ever; of which it is said, *Unless you do penance, you shall all perish together.* St. Luke xiii. 3, 5.

Mortal sin is the chief matter of penance, and venial sin is sufficient matter; but venial sins may be remitted without this sacrament, by acts of contrition, the Lord's prayer, &c. The form is the absolution given by the priest, *I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*

This cannot be done by any but a priest, rightly ordained and commissioned; for to them Christ left this power. Yet we must not imagine that our sins are so forgiven by the priest as not to be forgiven by God; for, though it is true, and our Saviour himself has said of the priests, *Whose sins you forgive, they are forgiven*, yet they are only ministers and instruments of this forgiveness: it is God himself that *principally* forgives and absolves by their absolution; as it is God that *principally* baptizes: for he it is that gives the interior effect, which is grace, of all the sacraments of the new law. God gives power to priests, as kings give to judges. Judges represent the person of the king; the priest, the person of Christ; Jesus must be informed, and so must priests; judges give sentence, and their sentence is ratified by the king; the priest gives sentence, and that is ratified in heaven: he that contemns the authority of the judge, contemns the authority of the king; so he that contemns the authority of priests, contemns the authority of God, who has set them in his own place, to *loose or bind*; so, nevertheless, that their sentence must be ratified by him.

So great is the virtue of this sacrament, that it remits all sin, without exception of any, to the true penitent: it restores us to the grace of God, which we had lost by sin; joins us with him in the greatest friendship; and, after this reconciliation, it gives the greatest peace and tranquillity of conscience, with all spiritual delight. It raises sinners unto honour again with God; as the prodigal son was restored, at his return, to the same honours in his father's house as before, and had the

first *stole* put on again, and a *ring upon his finger*. Nay, sometimes they rise in greater grace and favour than that from whence they fell: the reason is, because, in the justification of a sinner, grace is infused in proportion to the favour with which he repents: and sometimes it happens that great sinners being more struck with horror of their sins, the more sensible of the immense mercy of God to them, they return with a greater love of God, than that from whence they fell; according to that saying of our Saviour, *He to whom less is forgiven, loveth less*. St. Luke vii. So it happened to St. Mary Magdalen; she was raised to greater favour with Christ, by her repentance, than ever she had been in the days of her innocence before her fall: and if you do as Magdalen did, he will do the same by you as he did by Magdalen.

EXHORT.—Behold, O Christian, in this sacrament of penance, the great mercy of God to sinners, who remains their good and merciful friend even after that by sin they have made themselves his enemies, and deserving of his vengeance: he provides them with means to repair their loss, and to regain his favour; he does not, as he did Adam, immediately exclude us paradise; nor as Lucifer and his, condemn us straight to hell-fire; but calls upon us immediately after sin committed to repent, *that our sins may be blotted out*. Acts ii. 38. Nay, he even presses us to penance: he withdraws his justice out of sight, that he may win us with the sight of his mercy: this is his voice to the most hardened and inveterate sinner; *Be converted from all your iniquities, and do penance, and sin shall not be ruin to you*. Ezech. xviii. 30. He has further assured us that *an humble and contrite heart* he will never despise. O ingratitude of sinful man, under this excess of clemency! What! to be still wicked, when God is so good to you! to persist in wilful sin, which God is so patient and ready to pardon! to fly in God's face even while he offers mercy! This has been too often your case: be ashamed of your past provocations, and now, at least, as you hear his voice once again, harden not your hearts: take at length a vigorous resolution to return with the prodigal, saying with him, *I will rise up, and return to my father*. *I will rise up* from this miserable condition in which I live, and return back to God, and to the way of salvation. O take this warning, this admonition of St. Peter, before it be too late; *repent, that your sins may be blotted out*: this is said to all of us to day; I know not whether it will be said to us to-morrow; time uncertain, life inconstant!

SECT. II.

Of the Parts of Penance.

Q. How many parts has penance, as it concerns the penitent? A. Three; *contrition*, *confession*, and *satisfaction*.

Q. What is contrition? A. It is a hearty sorrow and detestation of our sins, with a resolution to sin no more, (*Council of Trent*.)

Q. What is confession? A. A full and sincere declaration of all our sins to a priest.

Q. What is satisfaction? A. A faithful performance of the prayers and good works enjoined us by the priest to whom we confess.

INSTRUC.—These are the three parts that complete the sacrament of penance on our part; *contrition of heart*, *confession of mouth*, *satisfaction in works*; and must be done to obtain a full and perfect remission of our sins, by the assistance of this sacrament. Those who knowingly sin after baptism are not received into favour again upon such easy terms, as those who sinned through ignorance, or even otherwise, before their baptism; and, therefore, besides inward sorrow and contrition, God requires them to undergo the humiliation of confession, and the pain of satisfaction; and thus both body and soul must concur to obtain a divine pardon. *Council of Trent, Sess. 14. c. 8.*

Contrition is a hearty sorrow and detestation of our sins, with a resolution or will to sin no more. Of this, the pure love of God is the best and chiefest motive; for contrition, by the love of God, sometimes becomes so perfect, as to reconcile man to God, before the sacrament of penance is received; yet, even in this case, his reconciliation is not to be imputed to contrition alone, independently of a desire to have the sacrament; because this desire must be included in that *perfect contrition*. *Council of Trent, Sess. 14. c. 4.* This pure act of contrition was in David, Peter, Mary Magdalen, and other Scripture penitents: this all do well to aim at, before they do confess. But because nature is so weak, and *perfect contrition* is a singular grace of God, which few attain to; hence, *attrition*, or *imperfect contrition*, that is, *contrition less perfect*, disposeth a sinner to receive grace and remission of sins, with the sacrament. *Coun. Trent.* This is sometimes called IMPERFECT CONTRITION, because, though it is true contrition, and has a great deal of perfection in it, yet it is not quite so perfect, as in St. Mary Magdalen, and others, to justify the sinner before the sacrament. This *attrition*, or *imperfect contrition*, is no natural sorrow, but supernatural; it is a gift of God, an impulse of the

Holy Ghost, arising and proceeding from the consideration of the foulness of sin, and the fear of hell and punishment; it must also include a resolution to sin no more. Hopes of pardon from the mercy of God through Christ, a hatred of sin, and a resolution to confess and satisfy. *Coun. Trent.* This, being a gift of the Holy Ghost, can hardly be conceived to be without some love of God.

Contrition, as here described, is so essential to forgiveness, that we cannot conceive it possible for God to pardon without it. There are cases in which one may be saved without confession, or even absolution, as when there is no opportunity of a priest; or without satisfaction, as when a person is dying; but in no case can a sinner be pardoned and saved without repentance. This ought to make every one greatly solicitous to procure this holy disposition; and how can it be procured better, than by applying our mind to those considerations from whence it arises; of the eternal damages and infinite loss we incur by sin; the miseries it brings upon the soul, the guilt of hell's torments, with the loss of God and eternal happiness, &c. And since it is a *gift of God, and impulse of the Holy Ghost*, we must, above all, pray heartily for it; that God would give us an humble and contrite heart, and renew a right spirit in our bowels; by humble prayer any grace may be obtained.

The second part of penance is *confession*. It is of divine institution, and necessary to the remission of sins: for when our Saviour said to the apostles, *Whose sins you remit, they are remitted unto them; and whose sins you retain, they are retained*; by these words he made all sinners subject to the power of binding and absolving here given to the priests, which evidently includes confession; because without that, they cannot know what sins are to be forgiven, and what to be retained; when to absolve, and when to withhold their absolution. Confession was practised in the time of the apostles; *Confess your sins to one another.* St. James v. 16. *Many of them that believed came confessing and declaring their deeds.* Acts xviii. 19. St. Augustin proves the necessity of it strongly: "Let no one say I do penance privately with God, who knows my sins: for then in vain was it said, *Whose sins you forgive, they are forgiven.* Were then the keys given in vain to the Church of God? We frustrate the Gospel and words of Christ." Private sacramental confession, then, the Church has used from the beginning, and was ever commended by the most ancient and holy fathers of the Church, all agreeing in this point. *Coun. Trent, Sess. 14. c. 5.*

Confession must be full, without concealing any mortal sin. It must be true and plain, without seeking to lessen or excuse

our sins. By wilfully concealing one mortal sin, we bring on ourselves many evils; it is a sin of sacrilege by lying to God, as did Ananias and Saphira: it renders our confession fruitless; it binds us to confess all over again; it puts a stop to the mercy of God: *He that hideth his wicked deeds shall not be directed; but he that shall forsake them shall obtain mercy.* Prov. xxviii. 13. To prevent this, only reflect, that if man does not, at least God does, know all the secrets of your conscience, and will reveal them at the last day, if they are not confessed now, to your great confusion; but if they are confessed now, and forgiven, they will never more rise up in judgment. As to those sins which do not occur after a diligent examen, they are supposed to be included in our confession which we make; for which, nevertheless, every one ought to beg pardon, saying, *From my hidden sins cleanse me, O Lord*; which must also be confessed when remembered. *Coun. Trent.*

The third part of penance is *satisfaction*; which is a faithful performance of the penance enjoined by the priest to whom we confess: whether as to the restitution to be made to our neighbour, or prayers, alms-deeds or fasting, to make some reparation, by these eminent good works, for the injury we have done to God's honour. Of this it is said, *Do worthy fruits of penance: do works worthy of penance*: and it was what St. Paul enjoined the incestuous Corinthian. 1 Cor. v. 3. Hence the priests of the Church did never reconcile sinners to God, without enjoining penances to those who had confessed, greater or lesser in proportion to their sins; as may be seen in the penitential canons, made in the ancient councils of the Church, to regulate such penances. The necessity of *satisfaction* is founded on this truth; that after God has forgiven our sin, so far as to release us from the eternal punishment, he still requires that we should do penance for it in this world: and this is what all holy penitents ever did as the means to prevent heavier judgments. As in the first place we read of king David, that, after his sin was forgiven, he was condemned to undergo some temporal punishment; and the same we read of Manasses: the Ninivites in like manner did penance in sackcloth, with fasting and humble prayer: and Christ our Lord in the Gospel declares, that they will rise up in judgment against those who do not do penance after their example. There are good reasons for it: 1. Because if you fall, after having been once pardoned in baptism, you ought not to be forgiven upon such easy terms. 2. If we were to be so easily reconciled to God, after great crimes, without penance, we should be apt to make slight of them. 3. These penances, as they deter us from sin, are also the proper cure for vicious

habits, which are seldom cured, but by practising acts of the contrary virtues. If it be said, that Christ has fully satisfied for all, and therefore there is no more penance to be done; to this may be answered, that our *Saviour suffered*, not to exempt us from suffering, but *that we might follow his steps*, as the Scripture positively says, *That we might fulfil what is wanting to the passion of Christ*. Col. i. 24. Nothing is wanting on his part, but on our part: so he did good works for us, as well as satisfy for us; but must we therefore do no good works for ourselves? But do not divines all teach that no person but Christ could satisfy for sin? How then can we satisfy? The answer is, that all our good works are meritorious with God only through him; in him we live, through him we merit, through him we satisfy.

EXHOR.—Since the mercy of God is so great, O Christian, and our sins so frequent and many, neglect not to make use of those means he has ordained to the cancelling your debt in time, which will otherwise prove eternal. As these three parts concern the penitent, see how you are to dispose yourself, and to render them effectual to your soul.

The first thing you have to do, is to pray heartily for grace and light to do this great work well: that God would give you a true light to know your sins and confess them plainly. Then examine your conscience with as much care as you would do in a matter of moment; thinking of those passions and failings that you are most subject to; reflecting on those places and company you have most frequented; looking into your state of life, and duties of it. In a word, consider wherein you have offended God, or wronged your neighbour, whether in thought, word, or deed, and how far you have been the occasion of another's sins. O better is it now to examine and judge yourself here, than to be examined and judged at the last day: terrible are, and will be then, the judgments of God! After this examen, you must make acts of contrition, which must proceed from your heart: you must have a sorrow and detestation for your sins past, and a will or firm purpose to sin no more; without this you can never be forgiven, neither in this world nor the next. O let not only the shame of sin, or only the fear of hell, but chiefly the pure love of God, be the motive of your sorrow and repentance. Never fail to make some of these acts of contrition before you confess, as well for all the sins you remember, as for all others God knows you to be guilty of in his sight.—Thus prepared, confess your sins to the priest, as if you were confessing them to God; with the same sincerity as you would desire to do it at the hour of death, or the day of judgment. Confess fully

all mortal sins, and the number of them, with the circumstances that alter the nature of the sin. Confess humbly, without excusing yourself, or laying the fault on others. Confess clearly, that the priest may be a better judge of your spiritual leprosy, and give absolution effectually. Take the instruction, the admonition then given, and the penance enjoined, as from the mouth and hand of God. What you forget merely through a defect of memory, will not hinder the effect of absolution: but if knowingly, or out of shame, you omit one mortal sin, you only add to your confusion, and can expect no pardon. Having made a full and entire confession, at the words of absolution, renew your sorrow, and raise up your heart to the mercy of God; take these words as from God, with the greatest gratitude, joy and comfort, *I absolve you from your sins, &c.* as if Christ pronounced them: think at the same time you hear him saying, *Depart, and sin no more, lest some worse thing befall you.* After confession, be careful to perform the penitential works enjoined; defer it not, but with speed *do worthy fruits of penance.* O what is the most severe, to what your sins most deserve! what to those enjoined in the primitive church! what to the torments of hell or purgatory! Embrace then cheerfully this momentary satisfaction, that you may escape an eternal one.—Those who do penance after this manner may obtain an entire remission of all their sins, by the sacrament of penance: never doubt it; the power of Christ is infinite, and in an instant he can cure both soul and body.

SECT. III.

Of Indulgences.

Q. Is there a power left by our Saviour to the Church, to release the temporal punishment or penance due to sin? A. There is; and it is implied in those words, *Whatsoever you shall unbind on earth, shall be unbound in heaven.* Matt. xviii.

18. Q. What is this called? A. An indulgence. Q. Did the apostles use this power? A. They did; St. Paul remitted a part of the penance he had enjoined the incestuous Corinthian. 2 Cor. ii. 10. Q. What is required to gain the benefit of an indulgence? A. We must be in the state of grace, and freed from all mortal sin, and perform the good works that are enjoined by those who grant the indulgence, as prayers, alms-deeds, fasting, &c.

INSTRUC.—An *indulgence*, which word speaks its own meaning, is a relaxation or forgiveness of the penance or temporal

punishment which remains due to sin, even after the sin is forgiven, as to the eternal punishment, by the sacrament of penance. We must distinguish between the guilt of sin, which makes us worthy of eternal death, and the temporal punishment or penance due to it: God often forgives the guilt, or eternal punishment, but reserves the temporal punishment of sin. As in the Israelites, when he pardoned their sin of murmur against him, but yet debarred them the *land of promise* upon account of that sin. *Num. xiv. 23.* And in David, when he declared his sin forgiven, by the prophet, but yet denounced that the child born of the adulteress should surely die; and heavy judgments followed. Now, as the good of souls frequently requires that the righteous penances which are due to sin, should be forgiven, which is called an indulgence, our Saviour left such a power in his Church, which he gave to St. Peter, in the first place, and afterwards to all the apostles, the power *to unbind* as well as *to bind*. Hence an indulgence is granted by none but the higher powers of the Church; as by the bishops, and the supreme head, the pope, the successor of St. Peter, to whom were granted the keys of the kingdom of heaven. An indulgence, therefore, does not release or forgive the natural punishments of sin, such as are the effects of original sin, as death, mortality, and other natural evils; nor does it release the penalties which the magistrates by law inflict upon criminals; but only the penances which the Church inflicts, and which are due by divine justice on account of such sins as are already forgiven us by the sacrament of penance: from these an indulgence sets us free, even in the sight of God.

The apostles used this power of indulging penitents, when they saw their spiritual good required it, and that too great rigour was likely to prejudice their souls; as St. Paul indulged the Corinthian above-mentioned; and the like indulgences were granted in the infancy of the Church. Tertulian and St. Cyprian bear witness that the bishops frequently, at the intercession of the martyrs, gave indulgences to the public penitents, by virtue whereof they were released from the penances they were otherwise obliged to undergo: and when canonical penances were most in use, the councils that enjoined them still left it to the discretion of the bishops, in their respective districts, to abridge the time of those penances, in favour of such as they saw repented fervently, or even to release them entirely, in a dangerous illness or persecution. And who will say the present Church has not as much power as the ancient Church in this respect? If adversaries object, that the indulgences of ancient times only released the canon-

ical penances ; the answer is, that there is no substantial difference between those indulgences and ours ; those released penitents from penances already enjoined ; these from penances that ought otherwise to be enjoined.

Nor is it to be thought that these indulgences release sinners only in the sight of the Church, but not in the sight of God ; for the penances that are enjoined by the Church for sin are due by divine justice ; if, therefore, the indulgence of the Church only acquitted us before men, and left our souls bound before God, instead of being beneficial to us, *maxime salutare*s, it would be greatly prejudicial. Nevertheless, indulgences do not dispense with any Christian, or exempt us from doing penance and good works in general ; for these are enjoined to all by the law of God, as essential to the life of a Christian ; and even baptism, which frees us from all sin and punishment, still leaves all Christians under this obligation. From what, then, does an indulgence release us ? From the obligation of doing *certain works of penance* on account of *certain sins*. If to this some will reply, that it is no benefit for any one to be freed from that obligation, and better for them to complete their penance, than to seek for an indulgence : we must answer, that this is a mistaken notion, to think that it is an advantage to any one to be under an obligation of doing penance for sin, or to be indebted to God on that account, and obnoxious to his vengeance ; but a great mercy it is, a great benefit, to be released from it. When our Saviour forgave both sin and punishment to St. Mary Magdalen and the good thief, did he do them an injury by that indulgence ? Or is baptism prejudicial, because it frees us from the obligation of doing penance for our sins committed before baptism ? To render an indulgence valid and effectual, certain conditions are required, both on the part of the giver, and on the part of the receiver. On the part of those who give it, there must be a sufficient authority, and a just cause : the authority is sufficient when it comes from those who succeed to St. Peter and the apostles, to whom the power *to unbind* was given : the cause for granting it is good and just, if the end proposed by it be some great good, either to the souls of those it is granted to, as their conversion from heresy, suffering for their faith, and the like ; or some great works, which conduce to the greater glory of God, and public benefit of the whole Church ; as is the propagation of the Catholic faith amongst infidels, the peace of the Church in time of a schism, the building of churches for divine worship, &c. which we conceive to be more pleasing works to God, than if we were to do rigorous penances instead of them ; and therefore indulgences granted

to promote these great ends are seasonably granted, and for a good cause. On the part of those who receive them, many things are required: 1. That they be freed from all mortal sin; for indulgences are granted to none but true penitents, *who are truly contrite, and confess*; this being an eternal truth, that, to be freed from the penance due to sin, we must be first released from the sin. 2. That they perform the good works enjoined, as prayers, alms-deeds, fasting, contributions for building churches, propagating the faith among infidels, &c. And although the good works which are done by every person singly, to obtain the indulgence, may seem little and inconsiderable, as to give an alms, to fast three days, or to pray for some short time; yet what is done by the whole body of the faithful upon such occasions, may be conceived to be something very great, and sufficient to obtain of God great blessings upon the world; besides the great good every one does to his own soul by repenting, confessing, and hastening out of the state of sin; which is a good work that indulgences promote in the first place, as all know that without it, the benefit of them is not applicable to their souls.—In a word, as to those who decry this doctrine, I only ask one question: Do not their bishops assume an authority to lessen, commute, and sometimes release public penances? What do they here pretend to? Is this giving an indulgence?

SECT. IV.

Of the Jubilee.

Q. WHAT is meant by a jubilee? A. General indulgence. Q. When is a jubilee granted? A. Every twenty-fifth year, and oftener upon emergent occasions. Q. What is the difference between a jubilee and an indulgence? A. A jubilee is more solemn, with many privileges not granted on other occasions, and extends to the whole body of the faithful.

INSTRUC.—*Jubilee* means a time of joy and gladness, of remission and liberty. *Thou shalt call it*, says God, *a time of mercy and remission for all the inhabitants of the land.* Levit. xxv. 9. And if in the old law the jubilee brought universal joy, much more ought it in the new law to bring us an universal, exceeding great joy; because their jubilee was but a figure of that spiritual joy and liberty we have in Christ, through our Christian jubilee. In the old law, the Jewish slaves were, at the time of the jubilee, set at liberty; in the new law, such as have been slaves to sin, may at the jubilee be set free, and restored to the grace and friendship of God.

In the old law, lands that had been sold returned to their ancient owners in the jubilee year; in the new law, such as have sold and forfeited their eternal inheritance, may, at this time of a jubilee, recover it again. In the old law, debts were forgiven at the jubilee; in the new law, by means of the jubilee, all our debts to God, may, through the plentiful redemption now offered, be cancelled and forgiven: all our debts, that is, our sins, and the penance due to our sins too; for our sins may, at this time, be forgiven by the sacrament of penance, and all the penance due to our sins, by the indulgence. And thus, if we do our part, the jubilee leaves us pure and free from all the debt of sin we owe to God.

If any one doubt hereof, let him consider that the jubilee, which is a general indulgence, is grounded on the power which Christ gave to St. Peter, and the rest of the apostles, when he said to them, *Whatsoever ye shall unbind on earth, shall be unbound in heaven.* These words, being spoken without any reserve or restraint, plainly import a power to take off every impediment, whether sin or punishment, or any other spiritual obstacle, that may hinder, retard, or delay our admittance into the kingdom of heaven; not forgetting that the groundwork of this is a true and cordial repentance.

As the Church has a power from God to bind or remit sin, deserving of eternal death; so also to remit the temporal punishment due to sin, which is the much lesser debt: and, as Christ gave the Church a power to lay penances upon us for our sins, so to take them off, for a just cause, and set us free; and this is called an indulgence. It is grounded also on the merits of Christ, as well as his doctrine; so that all grace, all merit, all pardon we gain by it, is, through the merits of his death and passion, applied to our souls; insomuch, that the merits of the most glorious saints, which we partake of, are no otherwise of virtue to us, but through him. In a word, it is founded upon the promise of Christ, who has assured us, his Church shall teach all truth to the end of the world. What then the Church does, commands, or remits, it is as if he did himself: *He that hears you hears me: they who rebel, let them be accounted as heathens.*

To understand the nature of this and other indulgences, we must remember what was said above; that, though by the sacrament of penance our sins are forgiven, and the pain of hell to them belonging, yet often are temporal punishments for our sins to be endured; because our contrition, though true, is often too weak and imperfect to merit a total forgiveness of all sin, and all punishment too. Which of us repents as king David? Yet we see that even he was grievously punished in this

world, even after his sin was forgiven, and upon account of that sin, as the prophet plainly told him. We read also of Manasses, that he repented bitterly, and heartily prayed, so that his prayer was heard, and sins forgiven; and yet, after that, were severely punished temporally; *and God, says the Scripture, would by no means remit the punishment.* How happy, then, are we! how ought we to rejoice in time of a jubilee, when we have a means of being delivered from all our sins, and the penance due to them!

A jubilee differs from a plenary indulgence, inasmuch as it is more solemn, and accompanied with more privileges than the other: every pastor, in time of the jubilee, has power to take off all excommunications, and to absolve in all reserved cases, and to commute private vows into other works of piety. The benefit of it extends to all the faithful, who in a body offer a holy violence to Heaven by prayers and good works. Confession and communion are enjoined, and a general confession recommended, to render our pardon more secure and certain; which ends in the entire conversion of many souls, and the multiplying of all kind of good works among the faithful. O how much is God adored and honoured thereby!

As to the term between one jubilee and another, it is now fixed to twenty-five years, by Paul the 2d and Sixtus 4th; that, as the frailty of man to sin is very great, and man's life seems to shorten, every one, if possible, might enjoy this benefit. Besides, there are jubilees sometimes published upon extraordinary occasions.

EXHOR.—Give thanks, O Christian, to God, for this, his further clemency to you, in ordaining such ways and means, as not only by penance to forgive the guilt of sin, but by jubilee and indulgence to remit all the penance due to it; the same divine Power, that pardons the sin committed, forgives the penance too. As, then, the benefit is great and ample, fail not, when occasion offers, to apply it to your indebted soul. The good works which are done to gain an indulgence are of larger extent and value than your private prayers and works of penance; for here the prayers and good works of all the faithful concur together: you may then, at that time, apply this saying to yourself, *Lord, regard not my sins, but the faith of thy Church, and be thereby propitious to me a sinner.* O what greater blessing than to have applied, by an indulgence, the merits of Christ's life and death to our souls; and, through his, those of the holy saints and martyrs! Do all that is prescribed for the obtaining this great benefit: many, by this means, have gained a general pardon, and prevented a more heavy judgment from falling on them. Let no sin, upon this occasion, escape your

humble confession and contrition, that all your sins may be cancelled; remember the sin must be forgiven by the sacrament of penance, before the penance can be released by the indulgence. Then, by a holy communion, receive the Author of this great blessing into your soul: perform with great devotion the prayers enjoined; and if a fast is appointed, take that small penance, as laid upon you by the hand of God, to prevent more heavy judgments: give as you are able, upon this occasion, more amply in charities to the poor, to relieve their temporal wants, as God now opens his hand to relieve your spiritual ones. As penances are much diminished from what they were in the primitive Church, and you have seldom added to them, fail not, at least, to reap the benefit of indulgences. If we were but sensible how many and how great are our sins, with what speed should we run to penance! And if sensible still of the great debts we contract by them, O with what eagerness should we embrace indulgences and a general pardon! What is all the penance we do in this world, to what our sins deserve? Let us then receive indulgences, as Christians, with the greatest respect, as believing they apply the merits of the passion of Christ to our souls. Let us receive them as sinners, with gratitude, as by them the treasure of God's mercy is received, our imperfect repentance supplied, and our justification completed. Let us receive them as Catholics, with obedience to the Church: alas! what was it at first, but an open contempt of them, that began the present schism and heresy in Europe, which has brought so many calamities upon the world.

SECT. V.

Of Purgatory.

Q. WHAT do you mean by purgatory? A. A middle state of souls departed, who, being not entirely purified from their sins here by penance and good works, are purified there by some means appointed by God, but unknown to us, and then are received into heaven, where nothing that is defiled can enter. Q. By what means can we comfort souls in purgatory? A. By our prayers, suffrages, and the sacrifice of the altar offered for them.

INSTRUC.—When souls depart this life, there are some so pure and perfect as to be translated immediately into heaven: others die in their sins, without repentance; these descend into hell: others neither have lived so wickedly as to deserve hell, nor yet so perfectly pure as to be forthwith admitted to

the state of bliss, but are to pass through a purging fire : but what that fire is, the Church has not yet determined. *Coun. Trent, Sess. 6.* We only know that it is a state of suffering souls in the other world, who died in the state of grace, where, by some means known to God, they make that full satisfaction to him for their sins which they neglected here, and then are admitted into heaven.

This doctrine was held in the old law, where we read that Judas Maccabeus sent to Jerusalem to have prayers and sacrifices offered for the dead that were slain in battle ; the sacred writer concluding, that *it is a wholesome and holy cogitation to pray for the dead, that they may be loosed from their sins* 2 Mach. xii. 43.—In the new law, this doctrine is as ancient as the Church ; witness St. Augustin : “ We read,” says he, “ in the books of Maccabees, of sacrifice offered for the dead. And, although no where in the old Scripture any such things we read, the authority of the universal Church, which is evidently for this practice, is of no small weight ; where, in the prayers which the priest pours forth to God at the altar, the recommendation of the dead hath its place.” *De Cura de Mort.* c. 1, 4. “ Neither is it to be denied that the souls of the dead are eased by the piety of their living friends, when the sacrifice of the Mediator is offered for them,” says the same St. Augustin. Witness again of this is Tertullian, where he says, “ We make anniversary oblations for the dead.” Witness of the same is St. John Chrysostom, “ Not rashly was this thing decreed by the apostles, that in the dread mysteries commemoration should be made of the dead.” *Hom. 69. ad. pop. Ant.* In a word, all the holy fathers and doctors of the Church held it, and applied several texts of the New Testament to confirm it. As, first, that in St. Matthew, ch. xii. *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor the next :* this implies that some sins are forgiven in the other world ; not in heaven, where there is no sin to be forgiven ; nor in hell, where there is no forgiveness ; therefore, in a third place, which is meant by purgatory. 2. That of St. Paul to the Corinthians : *If any man's works shall burn, he shall suffer loss, but he himself shall be saved, yet so as by fire,* (1 Cor. iii.,) where the apostle teaches, that some will be punished in the other world, and pass through fire, yet so as to be saved ; which is the doctrine of purgatory. Both these texts are so expounded by St. Augustin, who, in his book of *Care for the Dead*, maintains three points : 1. The custom of praying for the dead : 2. What dead we are to pray for ; 3. How best assisted. The first he proves from the book of Maccabees, from the New Testament, above cited, and from

the authority of the universal Church, which offers sacrifice and prayers at the altar for them, as he did himself for the soul of his mother. As to the second, what dead are to be prayed for? They are such as, having been re-born in Christ, have not lived so bad in this life, as to make them unworthy of his mercy after death; nor yet so well, as not to stand in need of his mercy. As to the third, by what means they are best assisted, he says, "Oblations, prayers, and alms in abundance, are the true comfort we can procure to those who are dead." Even Calvin owns that it was a received custom in the Church to pray for the dead, above 1300 years before his time; and the argument must needs be strong, which is taken from the confession of such an adversary. 1. 3. *Insti.* c. 5. sect. 10.

Reason teaches us a *third place*; for God is just to render to every one according to his works, and to punish sin; those who have sinned most will be punished most; those who have sinned less will be punished less; and those who have sinned the least will at least be punished; and if they have not done all the penance God's law required here, why must we believe he is not just, to punish sin in the other world as well as here? Yet, their sins may not be such as deserve damnation, since the grace and love of God is not lost in our souls by every sin we commit, for *even the just man sinneth.* Prov. xxiv. 16. Then there must be a *third place* to cancel our debt.—To this *third place*, or *middle state* of souls, the Church has given the name of *purgatory*: if some do not like the name, and object that no such word is found in Scripture, neither is the word *Trinity*, or *consubstantial*, there, but the thing meant by purgatory is there; and we do not contend with them so much about the names of things, but about the things themselves, and the substance of the doctrine. If they recur to Calvin's old objection, that all is sufficiently punished in the good by death, and forgiven; this must seem very weak to all who know that death is the punishment properly of original sin, not of other sins; for, if it were, the good and bad would all suffer the same punishment, without any equal distribution of justice. If they reply, that what faults the good die guilty of, will be forgiven at the *general absolution*, at the last day; we desire to know in what place they are to be in the mean time? Not in heaven, before they are forgiven; not in hell, where is no forgiveness; but in a third place they must be, whatever it is. Now, as the faithful are all in the same Church, though in different states, there is a participation of prayers and good works among them: and as we here receive benefit by the intercession of the saints in heaven, so do the souls of our brethren departed by our

prayers, sacrifice, and alms-deeds. Let them rest in peace. *Amen.*

EXHOR.—As, then, O Christian, you have learned, from the unanimous doctrine of the whole Church, that there is a third place, where souls are detained, till they have fully satisfied for sin ; which doctrine of the fathers is grounded upon Scripture and tradition ; and that the suffrages of the faithful are a relief to them ; O think of their condition, and offer up your prayers daily for them. Remember your deceased brethren, friends and benefactors, who, though in a different state, are yet in one and the same communion with you. Very probably the soul of a father, or mother, or brother, or sister, or wife, or husband, may be suffering great torments there for sins they committed on your account : this is their cry to you ; *Have pity on me, at least you my friends, for the hand of our Lord hath stricken me :* and, though it should happen that those you pray for are not in want of your prayers, your tenderness and charity God is equally pleased with. If it be great charity to assist the distressed in this world, who suffer, under the hands of God's mercy, in prisons, in chains, in banishment, and death ; how much greater charity to help those who are suffering in the other world, under the hand of divine justice ? O what is the grief of the one to the other ! What the torment ! If, again, you are commanded to visit and assist by your alms the imprisoned ; we have the same command to think and pray for the dead. "It is not in vain," says St. John Chrysostom, "that oblations are made for the dead ; it is the ordinance of the Holy Ghost, who designs we should help one another." Help, then, those who are detained in the prison of purgatory, till they have paid the last farthing. Descend, in thought, into those inferior parts of just punishment, and see what the souls here detained are suffering for lesser faults than you are guilty of ; enter in thought into that place with a holy sorrow, tears, and contrition for your own sins. Think again of the greatness of their punishment ; it is beyond expression : yet they suffer in the height of charity, they suffer with the comfort of angels, and their sufferings will have an end in glory. Embrace now, with a love of God like to theirs, what little afflictions you have to suffer under the hand of his mercy, and you will escape those much greater which they suffer under the hand of his justice.

Of the Sacrament of Extreme Unction.

Q. WHAT is *extreme unction*? A. It is the last sacrament given to dying persons, to strengthen them in their passage out of this life into a better, and prepare them for glory. Q. Why is it called *extreme unction*? A. *Extreme unction*, in other words, is the last anointing; because, of all the sacred unctions and anointings, this is the last we are to receive. Q. What warrant have you for this sacrament? A. In St. James v. 14. *Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up; and if he be in sin, his sins shall be forgiven him;* from which words the Church has learned the matter, the form, the minister, and the effects of this wholesome sacrament. Q. Who are capable of this sacrament? A. Every Christian who is in mortal danger of death by sickness; except infants, fools, and such as are always mad. Q. Who is the minister of it? A. A bishop, or priest, who has the care of souls. Q. What is the matter of it? A. Oil, blessed by the bishop. Q. What is the form of it? A. These words: *May our Lord, by this holy anointing, and his own most tender mercy, pardon thee whatever thou hast sinned by seeing;* so, of the other senses, hearing, tasting, touching, &c. Q. What are the effects of it? A. It comforts the soul, in her last agony, against despair; it remits sin and restores health, if it be expedient.

INSTRUC.—There can be no doubt but extreme unction is a sacrament of divine institution, and was used by the apostles, witness St. James, who was one of the twelve; though at what time it was ordained by our Saviour, is uncertain: it is said in St. Mark, c. vi., that Christ sent his disciples, two and two, *and they anointed many with oil that were sick, and healed them:* and though it be certain that this was not the sacrament of extreme unction, it was here insinuated, and afterwards fully published by St. James; and the most ancient fathers bear witness that it was used in the primitive Church. *Greg. hom. 2. in Levit. Chrysost. l. 3. de Sacerd. Inno. ad Decentium. Cyril. Alex. l. 6. de Ador. Capit. Car. Mag. l. 6. c. 75.*

The sacrament of extreme unction is given to none but such as are in danger of death by sickness; consequently it is not to be given to persons in health, although in danger of death; as to soldiers before battle, or to criminals led to execution; because St. James mentions none but sick persons: *Is any one sick*

among you? Neither ought they to defer the receiving this sacrament till the point of death, when the dying person is incapable of making any preparation for it: but it ought to be called for as soon as by sickness any one is in danger of death, and while he is in his senses, that with more sorrow and repentance he may receive the blessed effects of it. For them it was instituted, to give them grace and strength to withstand all the assaults of the devil, and to comfort them in this time of need, when the soul is sinking under the weakness of the body. Infants have no need of this sacrament, nor such as are always mad, without any lucid intervals of reason; nor such as are born fools; because, having no use of reason, they cannot be in sin; but if any one has given signs, in their sound senses, of a desire to receive these rites of the Church, and afterwards go out of their senses again, to such it may be administered. *Cat. of the Coun. of Trent.* And after the administration of it, if the sick person should recover, and relapse again, it may be repeated again as often as he recovers and relapses; even in the same illness it may be repeated if the illness be of long continuance, and the person has been considerably better, and worse again, because there is then a new danger.

The matter of this sacrament is oil of olives blessed by a bishop; which is usually done on *Maundy Thursday* with many ceremonies. The form is the prayer of faith, which the priest pronounces, while he anoints the sick person. The minister is a bishop, or priest, who has the care of souls, as specified by St. James: *Let them bring in the priests of the Church, &c.* The dispositions required in the receiver are, 1. A lively faith in the sacrament. 2. That he receive it with a pure desire to procure the health of his soul, and with good hope that it will restore him to health of body too, if it be expedient. 3. Perfect resignation to the will of God, to live or die. 4. Repentance for all his sins, as well remembered as forgotten. 5. Devotion, praying along with the priest, for the health of soul and body, which is the effect of this sacrament. 6. To abstract himself from all worldly things, and set his heart upon God and heaven.

As to the manner of administering extreme unction, the priest, having instructed the sick person for it, comes to the place where he is, with the holy oils in his hands, and says, *Peace be to this house, and to all that dwell therein;* to signify, that the person who is to receive it, and all with him, ought to be in perfect peace with God and man. Then he extends his hands over him, and prays, *In the name of the Father, and of the Son, and of the Holy Ghost, &c. may all power of the devil be*

extinct in thee, by the imposition of our hands, and by the invocation of all the angels and saints in heaven, &c. Then dipping his thumb in the holy oil, he anoints the sick person in form of a cross, on the eyes, ears, nose, mouth, hands and feet with these words: *May our Lord, by this holy anointing, and his own most tender mercy, pardon thee whatever thou hast sinned by seeing, hearing, &c.* He anoints these parts, where the organs of the senses are, as being the chief instruments by which we have admitted sin into the soul. A crucifix is also placed before the sick person, that he may be encouraged to die for and with his blessed Redeemer.

As to the effects of this sacrament. 1. The grace of the Holy Ghost, which is signified by the sacred *unction*, is infused into the soul thereby, as by all the sacraments of the new law. 2. It takes away the relics of sin, or that spiritual weakness which sin has brought upon the soul. 3. If the sick person, at that time, should happen to be in sins, which are hidden from his eyes, either through ignorance or forgetfulness, or the weakness of apprehension, provided he be truly contrite, they will be forgiven him, even mortal sins; for St. James speaks of sins in general, *If he be in sins, his sins shall be forgiven him*: and where the Scripture mentions sin in general, it commonly means mortal sin; and so the council of Trent seems to expound St. James. Hence, *extreme unction*, by the ancients, was ever held to be the *accomplishment* and *perfection* of penance, as supplying all deficiencies therein, that are involuntary. 4. It raises his soul to a blessed hope in the mercy of God; *Our Lord will lift him up*: it comforts him against all despair; it gives him strength to support his sickness, as well as to resist the temptations of the devil, who assaults him more violently at the last hour, according to that: *The devil has descended to you, having great wrath, knowing that he hath but little time.* Apoc. xii. Lastly, it brings him with safety to the port of eternal happiness. *The prayer of faith shall save the sick man.* In a word, by the virtue of this sacrament, the sick recover sometimes health of body as well as soul; when the health of body is expedient for the salvation of the soul. *Coun. Trent. Sess. 14. c. 2.*

EXHORT.—Learn, O Christian, from this last and most healthful sacrament, how much you are indebted to the great goodness of God, who does not leave you, but is with you, by his sanctifying grace, from the first to the last moment of time. As he has appointed the other sacraments in order to a good life, this he has instituted particularly to a good death. If, then, we consider rightly the greatness of our infirmities, how great is our weakness at that time, and the great strength of our enemy,

never ceasing to assault us with a variety of temptations to the last breath, in order to destroy us finally, and put us out of all hope of divine mercy ; if we consider, too, the great want of divine grace, to comfort us in our last moments, against our natural fear of death, and the anxiety of an approaching judgment, we shall be easily convinced of the necessity of this holy sacrament, and not defer it too late, as many have done.

Think how you ought to comfort yourself in sickness, and in these agonies of death : look on all as the punishment of sin ; take all, as from the holy hand of God, to prevent heavier punishments. When you first fall ill of a dangerous disease, take care to settle your temporal affairs with prudence and discretion ; it is your duty, that there may arise no disputes and differences amongst friends, caused by your neglect : knowing, then, that you are about to leave all things behind, and that as you came naked into the world, so you will go naked out, and carry nothing with you ; let the salvation and good of body and soul then be the only object of your thoughts and desires. Turn, then, your heart entirely from the world, friends and possessions, and fix it on God and your last end. As sickness increases, your care must be to make your peace with God, by a timely, and, if requisite, a general confession. Do it with sincerity and integrity, as a preparation for judgment : time is yet your own ; time, though short, is yet most precious ; and, as you are going a long voyage into eternity, provide, guard, and protect your soul, as Elias, with the Bread of Life, the holy Viaticum : *He that eats thereof, worthily, shall live for ever. I am the resurrection, and the life ; he that liveth and believeth in me, shall not die for ever, and though he be dead, he shall live.* John xi. 25.—As soon as you are in danger, call in the priests of the Church, with a desire of *extreme unction* : receive it, if possible, while in your senses ; look on him as an angel sent to comfort you, as one came to comfort our Saviour in his agony in the garden : join with the priest in every part, and think of the blessed effects of this healing sacrament. O what more comfortable than to hear, *The prayer of faith shall save the sick man ; and if he be in sins, his sins shall be forgiven him.* This is the last blessed indulgence which God gives you. While the priest is anointing each of your senses, beg pardon for what you have sinned thereby ; by your eyes, ears, mouth, hands and feet, and by your whole body. When your end draws near, make some short acts of faith, hope, and charity ; die in peace with all the world, and freely forgive, as you hope to be forgiven.—Cast then your eyes on the cross, and see how you are to behave with your most blessed Saviour in death ; his

death is the comfort of all the dying. While you behold his agony in the garden, put on the same resignation as he. While you see him stripped of his garments, and hanging naked on the cross, forsake all affections to things of this world. While you hear him praying for his enemies, O ! forgive all mankind. While discoursing with his mother, recommend yourself to her intercession. When you hear him say, *It is finished*, beg that the will of God, which is your salvation, may be accomplished in you : and when you hear the last word he spoke, *Father, into thy hands I commend my spirit*, give yourself with your last breath into the hands of your Creator and Father ; and return yourself to him, from whom you received yourself ; beseeching Jesus, your Redeemer, that you may receive the fruits of his death, and your redemption, which is life everlasting.

Of the Sacrament of Holy Order.

Q. WHAT is *Holy Order*? A. A sacrament, by which power is given to the ministers of the Church, to do their holy offices, and also grace to do them well. Q. To whom is this sacrament given? A. To such, chiefly, as are made bishops and priests, whose duty it is to conduct the faithful to eternal life : there are, also, inferior degrees of holy orders, as that of deacon and subdeacon.

INSTRUC.—Holy order is a sacrament, which God has ordained to the well-governing his Church ; and, as there are in political states governors and higher powers, to preserve economy and prevent confusion ; so in spiritual states, there are some in power, to preserve the body of the Church, to keep us in peace and unity, and conduct us in the way of life. These two temporal and spiritual states God appointed from the beginning. Under the law of nature, the priesthood descended by the right of the primogeniture ; thus the ancient patriarchs were priests, and offered sacrifice, as we read of Abel, Noah, Abraham, Melchisedeck, Job, &c. Under the written law, it was fixed to Aaron and his family : under the new law, Christ being our high priest, from his person, all spiritual power must be derived : this he gave first to the apostles, and instituted the sacrament of Holy Order, by which they ordained bishops and priests to succeed themselves in the government of souls : and no one has power to do those holy offices, which concern the honour of God and salvation of souls, but such only as are lawfully ordained by this sacrament, by the hands of those who were lawfully ordained before them. Although a man is elected by the magistrates and all the people,

he has no power to administer the sacraments, and to preach, unless he is ordained by a bishop. As in baptism we are made Christians, to follow the life of Christ; in confirmation, soldiers of Christ, to defend his faith; so, by holy order, we are made ministers of Christ, to dispense his sacred mysteries to his people; and, as such, we receive God's mark in these three sacraments, which is a spiritual *character* in the soul, and is *indelible*, to remain for ever, to the glory or confusion of those who have received it.

Holy order is a true sacrament of the new law; for, as a sacrament is a visible sign of invisible grace, instituted by Christ our Lord for our sanctification; so, in holy order, the *visible sign* is the matter and form: and the invisible effect is the spiritual power which the ordained receive to do their holy offices, as to offer sacrifice, administer sacraments, &c., with sanctifying grace, which is in a special manner needful to those who hold that dignity in the Church: and that it is of divine institution cannot be denied, for it is clear that our Saviour gave the apostles the power of priesthood, to consecrate, as he had done, at his last supper; to forgive sins, (*John xx.*) to preach the Gospel, and baptize. *Matt. ult.* And the apostles administered this sacrament in the very infancy of the Church; as when they ordained St. Paul and Barnaby at Antioch, with the sacred ceremony of *imposition of hands*. Acts xiv. And St. Paul afterwards ordained Timothy bishop of Ephesus, with the like ceremony, as his own words bear witness: *Neglect not the grace which is in you by prophecy, with the imposition of hands of the priesthood. I admonish thee to revive the grace which is in thee by the imposition of our hands.* 2 Tim. vi.

In holy order there are seven degrees, by which we ascend to the priesthood: four less, and three greater. *Con. Carthag.* 4. c. 6. Of the less, the first is that of Porter, whose office is to keep the keys of the Church, sacristy, treasury, and to keep all out of the Church and sanctuary who ought not to enter: to him the bishop says, in his ordination, *So behave yourself as to give an account to God of what is kept under your charge.* 2. That of Lector; his office is to read aloud the lessons of the Old and New Testament, which belong to the divine office, and to instruct the ignorant in the rudiments of the Christian religion: the bishop gives him a book, containing those things, and charges him faithfully and profitably to fulfil his office. 3. That of Exorcist; to him is given power to exorcise possessed persons: the bishop gives a book of exorcisms, and bids him receive it with power to lay his hands on such as are possessed, whether baptized or catechumens. 4. That of Acolyte; his office is to assist the deacon and subdeacon at the altar; to

carry the lights, to prepare the wine and water for consecration, and attend on the divine mysteries: the bishop gives him a wax candle, with two little cruets, bidding him light the candle, and serve wine and water in the cruets. By these less we ascend to the greater. The first of these is the order of Subdeacon; he serves the deacon at the altar, prepares the altar, the chalice, the bread, and the wine; he reads the epistle aloud at high Mass: the bishop, before he ordains him, declares that none are to receive this order, but those who will observe perpetual continency from marriage: he then gives him a chalice, and patten, basin and towel, two little cruets, the book of epistles; bids him *Consider his ministry, and behave so as to please God.* The second of the greater orders is that of Deacon; his office is immediately to assist the bishop or priest at high Mass, and the administration of the sacraments. He reads the Gospel aloud at Mass; he gives the cup, when the sacrament of the Eucharist is given in both kinds; he may give baptism, and preach the Gospel, by commission. To him the bishop gives *a book of the Gospels, with power to read it in the Church of God.* The third is that of Priesthood, which has two degrees of power and dignity: that of bishops, and that of priests. The office of a priest is to consecrate and offer the sacrifice of the body and blood of Christ, under the forms of bread and wine; to administer all the sacraments, except confirmation and holy order; to preach the Gospel, to bless the people, and to conduct them in the way to life eternal; as also to bless such things as are not reserved to the benediction of the bishop. The bishop, when he ordains a priest, anoints his hands with oil, which signifies the grace that is conferred upon him; he gives him the patten with bread upon it, and a chalice with wine; with power *to offer sacrifice for the living and the dead*; then he lays his hands upon him, and says, *Receive the Holy Ghost, &c.*, with several other ceremonies. The office of a bishop is to govern the Church, both clergy and laity, in his respective diocese; to inflict censures, excommunication, suspension, &c., to offer sacrifice, to preach the Gospel, to give confirmation, and holy order; none but bishops receive this sacrament *in full*, so as to have power to administer all the sacraments. Of these degrees of holy order, only bishops, priests, and deacons, constitute the hierarchy of the Church, which is of divine institution. *Coun. Trent. Sess. 23. c. 6.* But, as there are several degrees in *order*, so there are higher and lower degrees of dignity and spiritual jurisdiction in the episcopacy itself: 1. That of ordinaries. 2. That of archbishops. 3. That of primates. 4. That of patriarchs. 5. That of the supreme head, and common father of all, the

pope, who holds his supremacy, as successor to St. Peter, by right divine.

EXHOR.—You are now called upon, O Christian, to praise the divine bounty of God, in the institution of a sacrament so necessary for the good government of the Church, and promoting the salvation of his people, in placing over us bishops, priests, and pastors, to supply his place, and administer all things to us, necessary for our spiritual good. Learn now your duty to them: 1. To honour and respect them; if their lives sometimes do not, their character always does command respect; they bear the person of Christ: *For Christ we are ambassadors*, (2 Cor. v. 20,) sent by him to declare his will to mankind, and to put them in mind of their supreme Head in heaven. You have, then, reason to honour them, from the dignity of the office they perform, in offering the sacrifice of the altar, in preaching the Gospel, in absolving from sin; they are as mediators, under Christ, between God and the people. To them, through God, you owe your spiritual life and being, which will last for all eternity. It is by them we are taken into the Church, and made the children of God by baptism; by them we are strengthened in our faith by confirmation; from their hands we receive the sacrament of holy Eucharist, which preserves our souls to life eternal; by them our souls are healed through penance; by them we are comforted and prepared for death, through extreme unction; by them we learn the first rudiments of religion; from them we learn all that conduces to the service of God here, and to his blessed enjoyment hereafter: in a word, we cannot come at the helps and means of our salvation, otherwise than through them. 2. To obey them, because they have power from God to instruct, direct and correct you: *He that heareth you, heareth me*. O! did we but remember this, we should be more ready to hear, and quick to practise; we should not make so slight as many do of their admonitions, counsels, exhortations: think how often you have been told, *Love God, and keep his commandments; decline from evil, and do good*: there is no virtue, no duty, either with regard to God or man, but what you have been admonished of by them; but how little you have regarded their words, I leave you to consider. Think often on these words of God, *Obey those who are placed over you, and be subject to them, for they watch, as being to give an account of your souls*. Heb. xi. The honour and obedience you pay to them is for your own good, that they may do their office *with joy, and not with sorrow; for this is not good for you*, as the apostle says. Heb. xiii. 17. If, through your disobedience and contempt, they are always in mourning, it is impossible they should do

their office so well for you ; you make their employments more difficult, and stop the cure of your own soul. St. Paul commands that *priests who govern well should be honoured with a double honour*, (1 Tim. v. 17,) and by many they are treated *with a double contempt* ; yet they undergo the hardest of all labour for you, and are exposed to the greatest of dangers. There is no ingratitude like theirs who return evil for good.

3. To assist them with your prayers, as their charge is great and weighty : if St. Paul, who was a chosen vessel, requested this of his flock, and thought it necessary help to him, how much more need have other pastors to request the same ? How much more reason have you to comply with their request ? Think of your own infirmities, and pray that God would help and strengthen them against theirs. Alas ! they are, as yourselves, but men.

Of the Sacrament of Matrimony.

Q. WHAT is the sacrament of *Matrimony* ? A. It is a new dignity added to the contract of marriage, by which it is made a sacrament of the new law, and gives grace to those that worthily receive it. Q. What is the matter and form of it ? A. The mutual consent of the parties, expressed in words or signs, by which they deliver and accept of each other's bodies. Q. What are the effects of it ? A. It gives grace to the married couple, to love and bear with each other, and to train up their children in the fear of God. Q. How strict is the bond of marriage ? A. So strict, that it can never be broken but by death.

INSTRUC.—Marriage was first instituted in paradise, when God gave to man the woman he had made of a rib taken from his side, and, blessing them, said, *Increase and multiply*. But men in time having very much deviated from this first institution of marriage, to have plurality of wives, and divorce themselves from those they had married, our Saviour reduced it to what it was first, *an indissoluble union of one to one* ; he also made it a sacrament, that gives grace to those who worthily receive it. The end of marriage, as a natural contract, was to fill the world with inhabitants ; *Increase and multiply, and fill the earth*. The end of marriage, as a sacrament, is to fill the Church, and complete the number of the elect in heaven.

Marriage, according to St. Paul, is a *great sacrament*, inas-much as the conjunction of the married couple resembles and represents the blessed union or espousals of Christ with the Church, which is indissoluble ; and upon this ground the apostle recommends reciprocal love and union between man

and wife, like to that between Christ and his Church, which can never be without grace: and this is the grace which the sacrament of marriage gives. The holy fathers all taught that marriage between Christians is a sacrament: council and tradition ever taught it: the council of Trent pronounces anathema against those who deny it; St. Augustin defended the sanctity of it, and says, "The sanctity of the sacrament is of greater value than the fruit of the womb." The marriage of Christians, then, is a spiritual and holy thing; according to that of St. Paul, *Marriage is honourable in all things, and the bed undefiled*; that is, it is holy; and this, 1. On account of the sacrament. 2. On account of the fidelity of the parties, which they engage to each other. 3. On account of their having and educating children in order to eternal salvation.

1. On account of the sacrament, which is holy, the bond of marriage being by our Saviour made indissolvable, not to be broken, but by the death of one of the parties, that it might more perfectly represent the marriage of Christ with the Church, which is so inseparable that not even all the powers of hell shall ever make a division between them. This sacrament also gives the grace which it signifies; an union between man and wife, like to that between Christ and the Church, which is spiritual and holy. 2. On account of the fidelity of the parties, who engage themselves to each other for life, to abhor adultery, and not to fix their hearts, no, nor even their eyes, upon any other. 3. On account of their having and educating children in order to eternal salvation; for this is certainly the end of Christian marriages, which were not instituted merely for the sake of having children, but for the sake of having such children as may serve God, after their parents are dead, and may at last be glorious in heaven. Therefore St. Paul says, *Women shall be saved by the bearing of children*, (1 Tim. ii. 15,) not merely by breeding and bearing children, for this is nature, not grace; but by bearing children, and educating them in the fear of God.

As the end of matrimony is, 1. The generation and education of children in the fear of God. 2. That man and wife might be a *help* to each other, (*Gen. ii. 18*,) and this not only as to the business of this world, but, what is much more considerable, as to the next world too, both in order to their own salvation, and that of their children. 3. That it might be a remedy against concupiscence, by assigning a lawful object to the natural inclination which sin had depraved; hence great grace is necessary to sanctify this state of life, to perform all the duties, and support all the difficulties of it, which St. Paul calls *the tribulations of the flesh*, which the parties meet with,

even from one another. And this grace is the effect of the sacrament, to all those who worthily receive it, and put no obstacle on their part against it. Now, to receive it worthily, you must take care that your marriage be contracted and celebrated according to the laws of marriage, and all the rites prescribed by the Church. It ought also to be public, before the pastor and two or three witnesses; and the priest should examine the parties, whether there are no impediments to the marriage, as affinity, promises to others, &c. Children ought not to marry without the consent of parents; nor parents force them to marry against their wills. They ought to prepare themselves by purity of conscience, confession, and the sacrament of penance; for any one mortal sin is opposite to the grace of this sacrament; by devout prayer, recommending this weighty matter to God, by good works, &c.

The matter and form of this sacrament is the mutual consent of the parties, expressed by words or signs, by which they deliver and accept of each other's body for life; for which reason no divorce from the bond of marriage is allowed under the new law; and nothing can break it but the death of one of the parties, or one of them entering into religion before the marriage is consummated; in which single case the other party may lawfully marry again in the other's life time. *Coun. Trent. Sess. 24. c. 6.* By the same contract, they engage themselves to an undivided society for life, and cannot separate even from bed and board, without such causes as the law assigns. The priest, as minister and witness, joins them together, saying, *I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost.*

But, although the engagement of marriage be so strict, yet there are some causes, assigned by the law and Gospel, which authorize a separation as to bed and board. The first of these is adultery in either party, (*Matt. v. 31.*) in which case our Saviour himself permits a man to separate from his wife, and dismiss her, if the crime be proved; but, even in that case, the injured party cannot marry another, till the death of the other party, without adultery; *Every man who dismisses his wife, and marries another, commits adultery; and he who marries the woman that was dismissed, commits adultery with her.* *Luke xvi. 18.* If both are guilty of adultery, there is no separation allowed, even as to bed and board; because it is only the innocent party has a right to separate. *Coun. Trent. Can. 7. Inno. 3. extra de Adulter. et stup. c. tua fraternitas.* Again, if the innocent party has cohabited freely with the adulterer, after notice of the crime, that party cannot separate; because it is then presumed the injured party has forgiven the fault. *Lege Crimen. Cod.*

11. *Quæsitum* 40. This is the only cause, adultery, that authorizes a separation for life : in this case the injured party is under no obligation ever to return to the adulterer or adulteress, though ever so penitent ; yet, in some cases, it is advisable for a wife or husband not to refuse a reconciliation with those whom we may presume God has forgiven. Other causes authorizing a separation as to bed and board, assigned by canon law, grounded upon the law of God and reason, are as follow : 1. If the husband or wife has made an attempt to murder their consort. *Lege consensu Cod. de repud. extra de restitut. spoliat. c. literas. c. ex transmissa.* 2. If either party has been considerably abused in person, and beaten by the other, and there is reason to fear a return of the like ill usage. *Ibid.* 3. If either of the parties fall into heresy or idolatry, and there is great danger of a perversion of the orthodox party, so that they cannot cohabit *without injury to God.* *Sine contumelia Creatoris, c. Idolatria* 28. q. 1. 4. If either of the parties solicit the other to crimes. 5. If either of the parties be furious and mad, so that there is danger of murder. Yet we are to observe, that none of these causes, none but adultery, authorize a separation for life ; for when the party who did the wrong is truly penitent and reclaimed, the other is obliged to return and be reconciled.

EXHOR.—As now Christ has made marriage a sacrament, a spiritual and holy thing ; it behooves all who enter into that state, first to recommend it to God by prayer, and to call in Jesus to their marriage, like those of Cana in Galilee. There is no state but what needs the blessing of God to go with it ; nor any state happy without it. As it is to last for life, it requires a more serious consideration to think well, whether they can be happy together ; whether they can love one another, and bear with each other's humour and weaknesses. Oh ! what is it, but absence of thought, and an unruly passion of lust, that makes so many unhappy marriages ? So many to repent, and become miserable in a short space ? True, conjugal love, joined with a special grace and blessing of God, is the only means to make both entirely happy. Think, then, beforehand ; think of your respective duties to each other : *Husbands, love your wives, as Christ loved the Church.* *Women, be subject to your husbands, as to our Lord.* Read the first chapter of St. Paul to the Ephesians, and weigh each word well.—Marriage being a sacrament that gives grace, prepare yourselves to receive it by humble confession and holy communion. When the priest blesses you, take it as a blessing from God. When he joins you together, take it as from God, joining the first man and woman together in paradise.

Remember that saying, *What God joins, let no man separate*: nothing can dissolve it but death. Join with each other in mutual fidelity; concur together in all the concerns of life: let your hearts be one, as you are now *two in one flesh*: you must leave all, father and mother, if occasion be, to go together: if, at any time, you are troublesome to each other, think of that saying of St. Paul to all Christians, chiefly to you, who are now become as one: *Bear each other's burdens, and so you will fulfil the law of Christ*; which is to live in peace, union, and love. Forget not your duties to God; let not your new state of life lessen you in the love of God; and if you are obliged to love one another, yet he must still be loved above all, from whom all pure love proceeds. He has said it: *He that loves father and mother, and the same may be said of wife or husband, more than me, is not worthy of me*. St. Matt. x. 37. Another duty essential to this state, is to have always at heart the care of your children, both their temporal and spiritual good: that you instil the love and fear of God into their tender hearts: that you instruct them in the rudiments of religion: that you correct them when they say or do amiss: that you go before them by good example: that you provide for them, as in your power: children are not born only for this world, but chiefly for eternal glory; that you may with them sing the praises of the great Creator of mankind for ever and ever.

Of Virtue and Vice.

Q. How many *cardinal virtues* are there? A. Four; *Prudence, Justice, Fortitude, and Temperance*. They are called *cardinal*, because they are the principal, and other moral virtues branch from them.

INSTRUC.—The end of religion is virtue; without which, we cannot be beloved of God, or come to the enjoyment of him. Virtue is a power that reigns in the soul, which directs and inclines us to do good, and avoid evil, both with regard to the happiness of this life and the next. In acting virtuously, we cannot do ill; because virtue is essentially good, and renders those who obey its power, good, and their actions good. There are some common inbred principles of truth, and the light of reason in all men, which contain the seeds of some virtues: we have a natural light to discern truth from error, and some inclination to follow reason, which will ever remain in a rational nature; so that, by repeating good acts, we may get a habit of doing them, and acquire moral virtues as the heathens did. But this did not render them truly good and wise to salvation: it only fitted them for the society of men,

and made them good citizens of this world, not of heaven. There is a great disparity between the virtue of one who is temperate, merely because reason dictates that intemperance is prejudicial to health, and hinders reason from working, and one who is temperate, because God teaches that it is necessary for subjecting the body to the soul, in order to overcome sin, and be saved: this is true virtue, which has God for its principle, and salvation its end. The power of virtue is all through grace: God has given to every one a free will to embrace virtue or follow vice; it is through his grace, that in our weak nature and fallen state, we practise virtue; it is through our own perverse will, we practise evil; a good will, which we cannot have without grace, is the original of all good things; on the contrary, a bad will is the original of all evil and vice.

SECT. I.

Of Prudence.

Q. WHAT is *Prudence*? A. It is a virtue that guards us against ignorance, and directs us in a right choice, that we deceive not ourselves, nor deceive others.

INSTRUC.—*Prudence* is the key to true knowledge; it is what makes us wise in our actions, and capable to counsel others, even in the most difficult occurrences. It is the part of prudence to examine well before we determine: to suspend our own judgment in doubts, and rather submit to others, and learn knowledge from them who have had more experience; to lay up the memory of what has happened to others; to be circumspect in all circumstances; to be provident in foreseeing the event; to be cautious in considering what obstacles we are likely to meet with. To this virtue the holy Scripture very frequently exhorts us: *Son, do nothing without counsel, and after the fact thou shalt not repent.* Eccles. xxxii. 24. To this our Saviour encourages his disciples, *Be prudent as serpents, and simple as doves,* (St. Matt. x. 16,) innocent and mild as doves, but cautious how to proceed to a right undertaking. To this, St. Paul admonishes all Christians, *Take heed how you walk, warily, not as unwise, but as wise, redeeming the time, because the days are evil.* Ephes. v. 15. Of this the wise man says, *The law of the prudent man is a source of life, by which he may decline from the ruin of death.* Prov. xiii. 14. In a word, it is prudence that directs us in all our ways and doings to good, and diverts us from all evil; it guides us in truth, and diverts us from error. By this great virtue, kings and magistrates rule, and people obey; armies are commanded, families

governed, and every one's private life, and all our actions, directed to our last end.

EXHOR.—Think, O Christian, what need you have of this great virtue, considering the ignorance you were born with, and the corruption you bring with you into the world; then pray that God would infuse it into your soul. It is highly necessary to guide you both in manners and religion.—1. As to manners; how many are carried away with the world, how many go astray by its alluring delights, and the false maxims of the perverse? How many by this means are ruined to eternity? It is prudence must there direct our steps; and this will soon discover the mistake, in taking false for true joys; false pleasure for true delight; and will show this is no where to be found, but in the love of God and a good conscience. Then, as to religion, how necessary is prudence to direct you in a right choice, amidst the errors of the age? This, laying prejudice aside, will soon discover truth from falsehood: it is certainly the greatest prudence to find out, amidst the confused opinions of men, the only sure and secure way to salvation. There is but one way to heaven; seek, then, to be instructed in it, rather than to follow your own inventions.

SECT. II.

Of Justice.

Q. WHAT is *Justice*? A. It is a virtue which gives to every one his due: *To whom tribute, tribute; to whom fear, fear: to whom honour, honour.* Rom. xiii. 7.

INSTRUC.—*Justice* is threefold; to God, to our neighbour, and to ourselves. God claims his due in the first place, and what we owe him is religion, love, fear, honour, service, adoration; and this is so high a duty, that we can never render to God an equality to what we owe him. *Justice* to our neighbour, is a fixed principle to give every one his own, and to wrong no man: hence a just man is honest in all his dealings and bargains of any kind. This virtue in kings and princes, is an universal good: as injustice in them is an universal evil. It is a virtue, also, which runs through the whole course of every man's life; as we continually have dealings with others, so that, of all moral virtues, this is the most beneficial to society; and for this reason, it is remarked, that in all states, the *just* and the *brave* are the most honoured by the public; as from them the public receives the most service. Besides this general honesty to all men, there is a justice in honouring

our parents, in the next place under God; to whom we can never return so much as we have received, *Pietas in parentes*. A justice in loving our country, in which we are born and educated, *Pietas in patriam*. A justice in respecting the good and great, *Observantia majorum*. A justice in being grateful to our benefactors; in speaking truth to those we live with, and not deceiving them; in living friendly with our neighbours. It is just, also, in some cases, to be generous; there is justice in rewarding, and justice in punishing. These are virtues of a second rank, which branch from this cardinal virtue, and belong to it, as having all something of justice in them.

3. There is a kind of justice to ourselves; for though, strictly speaking, there can be no justice but between two persons; yet, as in every one there is soul and body, superior powers of the soul, and inferior, it is just that the inferior should obey the superior part; and, therefore, justice to ourselves is to take care of the charge God has intrusted us with, the salvation of our souls; that we watch and guard it by grace, from the enemy, the world, and our own concupiscence; to secure, by our virtues, its future happiness. The reward of this great virtue is expressed in these words, *Blessed are they that hunger and thirst after justice, for they shall be filled*. St. Matt. v. 6.

EXHOR.—To render your life comfortable, and your end happy, practise, O Christian, this divine virtue: be just to heaven and earth, and perfect peace will possess your soul: *Justice and peace have embraced each other*. Follow, then, the general rule of justice; *Give unto every one his due*; whether it be due by the law of God, or by the law of man. Alas! what is it but a want of this that creates so much mischief and confusion upon earth? So much rebellion against God by sin; so much fraud, injustice, and even murders, with other innumerable evils done to others? What is it but want of justice has carried multitudes of all countries to hell? Justice does no wrong; injustice knows no good; a just man gives glory to God, obedience to his superiors, love to his equals, and assistance to his inferiors; he does no injury to others, in word or deed; no, not even in thought. Thus a just man is dear both to God and men; to God, who, as he is *just, loves justice*; and to men, because without justice we cannot live one by another. Whatever, then, be your state of life, O Christian, let justice attend it; for God is just, *and with him the just shall live for ever*; that is, such as are just both to God and man.

SECT. III.

Of Fortitude.

Q. WHAT is *Fortitude*? **A.** It is a virtue that gives us power to face all the evils of life, and to withstand even death itself, rather than abandon our duty.

INSTRUC.—*Fortitude* is the armour and fence of a Christian life; without it virtue is never secure: there is a *bad fear*, sufficient of itself, without any other crime, to ruin our souls, and to make us abandon our faith and duty in time of danger; especially when we are threatened with death, which is the most terrible of all things in this world: of this it is said, *Wo to those that fear*, (Apoc. xxi. x.) that is, who, through fear, abandon their duty; *Their portion shall be in the lake, that burneth with fire and brimstone, which is the second death*: it is fortitude that sustains us against these terrors, which will otherwise force us from a good life; and vanquishes all the dangers that oppose our eternal felicity. It learns us *patience*, to endure the evils of life willingly, rather than forsake good: *constancy*, to persist in virtue, against all difficulties, from whatever hand they come: and *perseverance*, to remain firm to the end in good, against that tediousness which arises from the length of suffering, which has wrought on many to abandon virtue.

It is fortitude to face death in a just war in defence of one's country; this the heathens had. But to die voluntarily for God, in defence of the true faith, or in defence of virtue, or to avoid sin, is Christian fortitude and martyrdom. So many, in the persecutions, died for their faith; and many holy women were martyred for chastity; and St. John Baptist for reprehending the sin of adultery. Blessed fortitude, which has crowned so many with glory! Whoever dies in such a cause has all sin and punishment forgiven him, and is immediately received into the joys of heaven. Now, if fortitude keeps the soul steady and firm in the greatest dangers, when we are threatened with death, it cannot fail to fortify us against lesser ones, that we may never abandon any essential duty, through fear: to this virtue Christ our Saviour encourages his disciples in the Gospel: *Fear not man who can only kill the body; but rather fear God, who can destroy both soul and body in hell*. St. Matt. x. 28.

EXHOR.—Great, O Christian, is the necessity of this virtue of fortitude, if we only consider our miserable weakness and inconstancy on the one hand, and those powerful enemies we have to combat, on the other: so weak, that of ourselves we

can do nothing, (St. John. xv. 5,) at the same time, that *our combat is not against flesh and blood, but against principalities and powers, against the rulers of this world of darkness, against evil spirits which haunt the air*. Ephes. v. 12. Alas! we have enemies both from within and without, enemies watching day and night to devour us; our own corrupt nature, perverse will, sensual appetites, malice of man, and envy of devil, all conspiring our ruin. And where can we find relief, but from a divine Power, to support us? As the terror of suffering, and the fear of persecution and death, have a stronger power to force us from virtue, and the way of life, than even sensual pleasures have to allure us from it, hence we stand more in need of fortitude to withstand these terrors. It was this that supported the martyrs, and is necessary to support every Christian in good, *for every one that will live piously, shall suffer persecution*. 2 Tim. iii. 12. We have great want of fortitude, not only to vanquish our enemies, and fight against temptation, but to practise virtue, and to surmount the difficulty that lies in the way of it: depend not then upon your own strength, but say: *My help is only from our Lord, who made heaven and earth*; and pray daily: O Lord, be thou my strength, my aid, my power to conduct me, as thou didst the Israelites through the desert of this world, through the dangers of life and death, to the true land of Promise, the land of the living.

SECT. IV.

Of Temperance.

Q. WHAT is *Temperance*? A. It is a virtue that moderates our sensual appetites, and keeps them within the bounds of reason, that they may not allure us from virtue.

INSTRUC.—Virtue has two great enemies in this world; 1. Terror and persecution, which would force us from the practice of it. 2. Sensual pleasures, which, by their power, too often allure us to what is contrary to it; against the first, fortitude is necessary; against the second, *temperance*: and as amongst all sensual delights, carnal pleasure and gluttony are the most violent, we have in a particular manner need of temperance, to contain those appetites within the bounds that reason prescribes, that we neither commit sin, nor abandon God for them. As every cardinal virtue is attended with a train of lesser virtues, which, though they come not up to the full perfection of their cardinal virtue, yet have something of the nature of it in them; so temperance, whose perfection chiefly lies in moderating our appetites to the carnal pleasure

and gluttony, which are the most violent, branches out into many lesser virtues, which bridle us from excess in pleasures that are less violent; for instance, there is temperance not only in *eating* and *drinking*, but in *dress*, *furniture*, *equipage*; *moderation in all things*; in our *mirth*, *discourse*, and *recreation*; in our *curiosity* after knowledge; in the opinion we have of our own abilities; which are all parts of temperance; as is also *clemency*, which mitigates the punishment due to others; and *mildness*, which moderates anger; *abstemiousness* from certain meats, at certain times, called *fasting*; *sobriety* in drinking; *chastity*, to refrain from all carnal pleasures forbidden; and *continence*, to abstain even from lawful ones, and to withstand the most violent attacks of them, which have all something of temperance in them, and spring from it. Temperance, then, relates both to soul and body; it is a virtue so necessary, that there is no heaven for us without it. *He that is abstinent shall take life.*—Consider how many evils spring from intemperance? How many make a god of their belly, and idols of themselves? How many, with the rich glutton, damn themselves by a brutish intemperance in diet and clothing? How many have no bounds in the liberty of the tongue, and the exorbitant desires and passions of their hearts? Temperance, then, is absolutely necessary to moderate all these extravagances; to regulate our interior, as well as exterior. Hence is that lesson of St. Paul, *Let us live honestly, not in rioting and drunkenness, but put on our Lord Jesus Christ.* Rom. xiii. 13.

EXHOR.—What more necessary virtue for you, O Christian, to live the sober, chaste and temperate life of Christ and his saints, than temperance? Prayer, fasting, and penance, are the only means to preserve it: austerities and self-denials help and maintain it; if you fail in these, this virtue is easily and soon destroyed. Blessed temperance, that keeps us in subjection to God, and preserves us in all good, against the most violent forbidden pleasures! Temperance breeds serenity of mind, and renders us happy, both in this world and the next: labour hard, then, to obtain of God this cardinal virtue, from whence so much good proceeds. Keep a watch over every motion of your sensual appetite; and if, in any respect, you become irregular or immoderate in the offices of life, correct yourself, and let temperance govern you; let temperance accompany all the blessings of nature you enjoy; use them with moderation, such as God requires: follow necessity, not excess and superfluity; whatever exceeds the bounds of necessity degenerates into luxury: bridle your appetite, that no gluttony proceed from meat and drink, which makes us degenerate into brutes: let temperance also govern the inward man,

and bridle your excessive passions, and the immoderate desires of your heart. Let it govern the outward man, that nothing bad proceed from your lips: let it teach you when, where, how much, and in what manner to speak. In a word, let it regulate your whole comportment; that nothing but decency and modesty may be seen in it. Live *soberly* in this world, and abstain from all forbidden pleasures; so shall you be satiated with the torrent of eternal pleasure in the next.

Of the Gifts of the Holy Ghost.

Q. WHAT are the gifts of the Holy Ghost? A. Wisdom, understanding, counsel, fortitude, knowledge, piety, the fear of our Lord.

INSTRUC.—These gifts of the Holy Ghost are set down by the prophet Isaiah, c. lxi. 1. Our Saviour was replenished with them; he brought them from heaven for us his servants, and distributes them to the faithful according as he pleases. They transcend moral virtues: moral virtues are habits that only incline us to follow reason in our actions; but these gifts incline us to obey the impulse and motion of the Holy Ghost, by whom we are led to life everlasting. They are as so many superior graces, to improve us in virtue, and to perfect us in a Christian life. They supply all the necessities of our infirm state, in order to a blessed eternal one.

Wisdom teaches us to order and direct all our actions to the glory of God, and our last end; *understanding* elevates us to penetrate and to submit to the mysteries of faith; *counsel* discovers to us the frauds and deceits of the devil, the better to avoid them; *fortitude* strengthens us against the persecutions of the world; *knowledge* teaches us to know and understand the will of God; *piety* makes us devout, and zealous to put the same in execution; *fear* makes us cautious not to offend so tremendous a Majesty. These gifts are infused into the hearts of none but true believers.

EXHOR.—How much ought you, O Christian, to covet and preserve these divine gifts of the Holy Ghost, so essential to happiness! O what are all the gifts of nature to them! They raise us up, poor and miserable as we are in this world, to eternal glory. They truly come from God, and carry us to God. Behold, now, the assistance they give us, to advance and conduct us to happiness everlasting; to which ordinary virtues, without these, would not be sufficient in our infirm state; because, without these, virtue is not long preserved. As corrupt nature carries us away to sensual objects, and to embrace false for true delights, to take evil for good; *wisdom*

corrects the mind, and teaches us to frame a right judgment; to aspire to higher things; to pursue virtue, and the love and knowledge of God: this is the wisdom of God, and produces life; the wisdom of the world brings death: O how necessary is this divine gift amidst the dark follies of life!—As we are all born with a natural blindness and weakness of reason, in respect to hidden mysteries of God, the gift of *understanding* helps us to discern the truths God has revealed to his Church; enlightens us to see beyond time into eternity; this is what we ought to pray for: *Lord, give me understanding to know thy ways.* O what is it, but the want of this, makes so many wise in their own conceits; and to pass judgment upon what they are not in the least able to comprehend! Hence how many walk in the dark, and plunge themselves into error, infidelity, and vice! *Counsel* helps the ignorance of our minds, by embracing wholesome instructions given us; this teaches us to shun evil, and do good; it discovers to us the snares of the devil, and informs us of the many dangers a spiritual man is exposed to: to hear and follow *counsel* is the way to be preserved from those dangers which are the overthrow of innumerable souls. *Fortitude* is the armour of a Christian, and most necessary for him whose life is a warfare and continual combat upon earth; it is only through fortitude we can be victorious over all, and secure our virtue here, and felicity hereafter. Through fortitude we are armed against the most violent assaults of the devil, malice and persecution of wicked men; by it we vanquish self-will, self-love, our greatest enemy. So great is this gift, that of it the wise man says: *Better is he who commands his soul, than he who conquers cities.* Prov. xvi. 32.—*Knowledge* preserves us from the eager pursuit of our own wills, and shows us what is the will of God, and what our duty to him. Many follow their own fancies, and have themselves for their guide; what is this, but *the blind leading the blind, till both fall into the pit?* Of whom St. Bernard rightly says, “He that has himself for his master, has a fool for his scholar.” Great is the gift of knowledge, which preserves us from so great a folly; teaching us to know God, and to know ourselves; to see the follies of life, and the joys of eternity. *If knowledge please the soul, counsel shall guard thee, and prudence preserve thee from all evil.* Prov. ii. 10. *Piety* is a noble gift, which inspires us with zeal and devotion, to serve the great God of Majesty, and with earnest labour to work out our salvation: we have certainly great need of this gift, who have hitherto been so lukewarm and indifferent in our duty to God, and our spiritual concerns. *The fear of the Lord is the beginning of true wisdom,* and inspires us with reverence for God; so adorable in

love and goodness, that we dread nothing more than the evil of sin, so displeasing and opposite to that infinite good which is in God. This gift of the Holy Ghost is not a servile, but a filial fear; the fear a child has to offend a loving parent; it is like to that the angels have in heaven, who, with trembling, fall down and adore their great beloved God; it is a fear all just men have on earth, who, with this fear and trembling, work out their salvation. This is the fear, O Christian, you must pray for, as it is the beginning of all good: alas! it is the want of it is the beginning of all folly and wickedness: this is what all the good, all the saints desired: *Pierce, O Lord, my flesh with thy fear, for I have dreaded thy judgments.* Let this holy fear accompany you in all you do, and then you will not sin.

Of the Fruits of the Holy Ghost.

Q. WHAT are the fruits of the Holy Ghost? A. Charity, joy, peace, patience, longanimity, goodness, benignity, mildness, fidelity, modesty, continence, chastity. So they are numbered by St. Paul to the Galatians, c. v., to which seems to answer what is said in the Apocalypse, in the description of the celestial Jerusalem: *On both sides the river is a tree of life; that bringeth twelve fruits.* c. ult.

INSTRUC.—The fruit is the last product we expect from the tree; and, when it comes to its perfection and maturity, has a sweetness in it which delights the taste: so the acts of *charity, joy, peace, patience*, &c. above-mentioned, are what proceed in our souls, through the grace of the Holy Ghost, as the fruits which are expected from that grace, and are accompanied with all spiritual delight. Amongst these, charity has the first place, as being the most excellent, from whence all the rest proceed: for by *love*, the soul having God always present, hence must follow *joy*: thence comes also peace and tranquillity of mind, while the fluctuating and restless passions of the soul are quieted by having our hearts fixed upon only *one object of love*: but, as we must know how to endure the evils of this life, as well as how to expect, with untired minds, the good things of the life to come, in order to secure our *peace*: hence the fourth fruit of the Holy Ghost is *patience*, and the fifth *longanimity*. From the love of God follows the love of our neighbour, which cannot be without a will to do good to others: hence the sixth fruit is *goodness*; and, as this is not perfect unless we do good to others after a kind, affable manner, the seventh is *benignity*. But, since charity is not yet perfect in us, unless, besides doing good, we bear the morose

and troublesome manners of others, and allay all the motions of our anger and passions against them, the eighth is *mildness*; and of this charity we give a proof by our *fidelity* in every thing we undertake for others' service, and never deceiving them, which is the ninth. Thus far the grace of the Holy Ghost disposes our souls well towards God and our neighbour. As to ourselves, we are well disposed in our exterior comportment, in our words, dress, &c. by *modesty*, which permits nothing indecent about us: and this, therefore, is the tenth fruit of the Holy Ghost: and as to our interior passions, concupiscence of the flesh, which is the strongest, is quite suppressed by *continency*, by which we resist the most violent temptations to pleasure, which is the eleventh; and by *chastity*, by which we abstain from all forbidden carnal delight, which is sometimes brought to so great perfection in the soul, by the grace of the Holy Ghost, as neither to be overcome by these pleasures, or even much tempted by them.

EXHOR.—These, Christian, are the fruits which God expects from the grace he has so abundantly bestowed upon you; these will make your life comfortable, and your end glorious. *Charity* is the main of them; this must ever reign in your heart, and work in your life: upon this all other perfections are founded; and our virtues cease to be divine when charity fails. All virtue must be ingrafted therein, as in a vine, to bear fruit. With this St. Paul begins, when he numbers up the fruits of the Holy Ghost, as all proceeding from this first fruit, charity. All things, then, become good and virtuous where *charity*, the love of God and our neighbour, governs: *a good tree cannot bear bad fruit, nor a bad tree good fruit*. A good Christian, who has the love of God, while he so remains in God, can do no evil: a bad Christian, that is totally deprived of the love of God, can do nothing, in that state, that is meritorious before God. Live, then, by the grace of the Holy Ghost, not by the maxims of the world; live so that the fruits of the Holy Ghost may appear visibly in your life, not the works of the flesh: those are quite opposite to these others; because one carries us to what is above ourselves, the other to what is below ourselves. Mistake not, then, if you pretend to be a Christian indeed. *God will not be laughed at: what a man sows, that he shall reap: he that sows in the flesh, of the flesh he shall reap corruption: he that sows in the spirit (he that works by the grace of the Holy Ghost) shall reap the spirit, life everlasting.* Gal. viii. 6. One is the work of grace, the other of sin and corruption.

Of the eight Beatitudes.

Q. WHICH are the eight beatitudes? A. 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 2. Blessed are the meek, for they shall possess the land. 3. Blessed are they that mourn, for they shall be comforted. 4. Blessed are they that hunger and thirst for justice, for they shall be filled. 5. Blessed are the merciful, for they shall find mercy. 6. Blessed are the clean of heart, for they shall see God. 7. Blessed are the peace-makers, for they shall be called the sons of God. 8. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven. *St. Matt. v. 3. &c.*

INSTRUC.—These great virtues, which the world rejected and abhorred, our Saviour brought into honour again, under the name of *beatitudes*; because we are to ascend, by these blessed steps, unto eternal beatitude in the next life, and to a kind of beatitude here; inasmuch as every one finds himself happy in proportion as he advances prosperously, and approaches nearer to his eternal beatitude. They were taught by our Saviour to his apostles on the mountain, to be by them delivered to all Christians, in opposition to those the world falsely styles beatitudes; which have deceived many, and are a hinderance to that true beatitude we look for in heaven.

1. As those, who place their happiness in their pleasures, aim at pre-eminence and plenty, above others, in riches, and the honours that attend them; in opposition to these is the first beatitude: *Blessed are the poor in spirit*; who either actually forsake, or at least withdraw their affections and heart from their riches, even to a contempt of them: to them is promised the kingdom of heaven; where that pre-eminence of honour and that of plenty is found, which others in their riches and greatness seek in vain. 2. As the lovers of this world think to establish their security by quarrels and wars, the better to destroy their enemies; in opposition to these is the second beatitude: *Blessed are the meek*, who moderate anger, and enjoy perfect tranquillity interiorly, and show the same exteriorly in their words, countenance, and behaviour; speaking affably when they are reviled, seeking no revenge when injured, but overcoming evil with good: to them is promised what the others often lose, a quiet, secure, and permanent possession of the land; the land of the living. 3. The lovers of the world have a violent passion for delights and pleasures; imagining to find some shelter and consolation in them, against the sorrows of this life: in opposition to those of the third beati-

tude : *Blessed are they that mourn* ; who abstain from the joys of the world, bewail their own sins with true sorrow, and lament to see God offended by so much wickedness of others, and sigh in their absence from God and heaven : to them is promised what the others look for, but never find, true consolation, which will have no end.

4. But as it is not sufficient to remove the hinderances to beatitude, but we must ascend unto it by virtue : hence is the fourth beatitude ; *Blessed are they that hunger and thirst for justice* : that is, for virtue, striving daily to increase in it, and to make others virtuous also ; to them is promised, what the wicked aim to acquire for themselves by wickedness and injustice, *to be filled*, and abound. 5. As the just themselves have still need to obtain mercy of God, to deliver them from their miseries, both corporal and spiritual ; hence is the fifth beatitude ; *Blessed are the merciful*, who are ready, and inclinable to relieve all that suffer, both corporally and spiritually, whether friend or enemy, without regard to any consideration but their wants : to them is promised, what the unmerciful would have, but deserve it not ; to be freed from all the miseries both of this world and the other, by the mercy of God. 6. But as no one can see God, but those who are defiled with no sin or bad passions, and who have a holy and pure conscience ; to those is promised the sixth beatitude ; *Blessed are the clean of heart* ; to them is promised what none of the wicked, defiled with sin, can have ; *to see God*, by the clear vision of him, from all eternity. 7. As the clean of heart, who are free from sin, are at peace with God, with their own consciences, and with all men ; hence is the seventh beatitude ; *Blessed are the peace makers* ; who keep peace with all, and seek not to create, but to make up differences and quarrels amongst others : to them is promised the glory of being *the sons of God* ; because by this they give proof of their *likeness to God* ; as those, who breed quarrels and discord, are like the devil. Lastly, when we are perfect in the foregoing beatitudes, and are well established in these virtues, the consequence will be, that we shall suffer persecution for them, which the devils will procure out of their hatred against God and virtue, but not departing from them on their trial, hence is the eighth beatitude : *Blessed are they that suffer persecution for justice sake* ; to them is promised a remission of all sin and punishment, if they die for it, and immediate entrance, after death, into the kingdom of heaven, and greater glory there than to others. These rewards are all one and the same in substance, eternal bliss ; which is expressed in different words, and under different notions, and a reward adapted to every beatitude, that it might

be more easily comprehended: and as every beatitude is a step that approaches nearer and nearer to the enjoyment of God, so we may observe different steps and degrees in the rewards promised; as to *have* the kingdom of heaven is the first; to *possess* it, is still more; to be comforted in it, seems still greater; to be *filled* with comfort, is another degree; to receive from the mercy of God, what exceeds all expectation, is still greater: to see God, and enjoy him, is the very essence of beatitude, and expresses more than any of the foregoing: but to be *the sons of God*, is the greatest dignity in his kingdom, next to the king himself: and all these are comprehended in the glory which is promised to those who suffer persecution for justice sake; for theirs is the greatest of all, in the kingdom of heaven. On the other hand, terrible woes are pronounced against those who have no beatitudes but riches, honours, delights, and pleasures: *Wo to you rich, because you have your consolation: Wo to you who are full, because you shall hunger: Wo to you who laugh now, because you shall weep and wail: Wo to you when men shall bless you, with praise, flattery, applause, (St. Luke, vi. 24. &c.,) for so their forefathers did to the false prophets.*

As our Saviour taught and showed his disciples these blessed steps to beatitude, he trod those steps before them, to encourage them to follow after. Who was more poor and contemned by the world than he? Who more meek, in bearing injuries? Who bewailed the sins of mankind with greater compassion? Who thirsted more after justice? Who more merciful than he, who forgave those that crucified him, and relieved the penitent thief upon the cross, with the comfortable promise of glory? Who so clean of heart, and free from sin? Who a greater peace-maker than he, who made peace between God and man? Who more truly suffered for justice, than he who died for teaching virtue, reprehending sin, and redeeming mankind?

EXHORT.—Heaven, O Christian, is your desired end and happiness: all things on earth, the most refined pleasures and delights of earthly men, are torments, in comparison of its joys. Nothing but God can make the soul of man happy; without him all things here are but vanity, misery and vexation of spirit. Where is the person who can deny it? Solomon, the wisest of all, confessed it: live now the life of Jesus and his saints, that you may enjoy the happiness of his saints; and here see by what steps you are to ascend thither. *Blessed are the poor in spirit.* Bend not too much your mind on life, or any thing in life: court not its riches, state, or grandeur, which will soon have an end; but set your heart

that are eternal. If you are rich, live not as Dives did ; remember he died, and was buried in hell ; if you cannot actually forsake your riches, to become poor, forsake them, at least, with your soul, and with your reason, and value them not ; this is true wisdom. *Blessed are the meek.* Give not way to passion ; passion is the destroyer of reason, and takes away understanding : carry yourself with lenity and mildness towards your fellow-creatures ; this will justify your cause before God and man, more powerfully than anger and revenge. *Blessed are they that mourn :* sow in tears, and you will reap in joy : bewail your sins while you may, and time is, with tears of true sorrow and contrition : confess, do penance, leave off sin ; one hour of this sorrow will bring you more consolation than all the vain joys of the world. *Blessed are they that hunger and thirst for justice :* be just to all, give every one his due ; to God, in the first place, give due honour, love, and service ; give your neighbour also what is due to him, obedience to superiors, love to your equals, assistance to inferiors ; do justice to yourself, in taking care of your soul. *Blessed are the merciful.* If you are merciful, you shall find mercy : be ever ready to relieve those that suffer, and have pity on them, as you are in constant need of God's mercy yourself ; and remember, if you are lost, it will not be through any deficiency of mercy in God, but through want of mercy in yourself : for if you had shown mercy to others, you might find mercy at his hands. *Blessed are the clean of heart.* Keep your soul pure from sin ; let nothing defiled or offensive to the most pure eyes of God harbour there ; you are the temple of the Holy Ghost ; nothing but sanctity and purity ought to be there : when any evil or impure thought rises in your mind, turn your heart to God, and say, *Lead us not into temptation.* *Blessed are the peace-makers.* Beware, then, of being the occasion of others' dissensions, or widening the breach, as many do. Seek peace with God ; keep it with all men, and strive to reconcile and make up others' differences : such are *the sons of God.* *Blessed are they that suffer persecution for justice.* They come the nearest to our Lord and Saviour, who suffer unjustly of men : they are his true and worthy disciples, who suffer persecution for his holy religion : if we ought to embrace all the evils of this life, which we suffer justly for sin, with the patience of Jesus on the cross, without murmuring and impatience ; how much in the wrong are we to murmur and complain at suffering persecution for justice ; in which we ought ever to rejoice ? because to all such is promised the highest reward in the glory of the kingdom of heaven. These are the

blessed steps we must take in this life, and these will lead us unto the clear sight and enjoyment of God.

SECT. I.

Of the Works of Mercy.

Q. WHAT are the works of mercy? A. They are corporal and spiritual. Q. Which are the corporal works of mercy? A. To feed the hungry; to give drink to the thirsty; to clothe the naked; to harbour the harbourless; to visit the sick; to visit the imprisoned; to bury the dead. Q. Do these works merit a reward? A. Yes: Christ has promised heaven to such, *Come, O ye blessed of my Father, and receive the kingdom prepared for you, from the beginning of the world; because, when I was hungry, you gave me to eat; when I was thirsty, you gave me to drink, &c.* St. Matt. xxv.

INSTRUC.—Great is the obligation of every Christian to relieve, as in his power, his distressed brethren. It is the duty of charity to love your neighbour as yourself; and this not in word only, but in work. You can never truly love God, unless you thus love your neighbour: *He that hath the substance of this world, and shall see his brother in need, and shall shut his bowels against him, how does the love of God abide in him? My little children, let us not love in word, and with our tongue, but in deed and in truth.* 1 John, iii. 17.

The corporal works of mercy are much recommended in Scripture: *Break your bread to the needy; bring the harbourless into your houses; when you see the naked, cover him, and despise not your own flesh; and this is the reward: then shall your light break forth like the morning, and the glory of God shall encompass you.* Isaiah lvii. 7. This charity was much practised by Job, Toby, and others, mentioned in holy writ, and rendered them well pleasing to God, and high in his favour. The neglect of it we see punished in Dives; who feasted every day splendidly, but neglected poor Lazarus: *He died and was buried in hell.* St. Luke xvi. 22. As many ways as our neighbour may be in need, so many ways there are of relieving him, so many works of mercy; as to feed the hungry; to give drink to the thirsty, to clothe the naked, &c. Of the six first we read in St. Matthew, c. xxv. of the seventh much is said in the book of Toby.

When you do a work of charity, do it with a good intention, not to gain applause, but to fulfil God's commandment of loving your neighbour as yourself; this is doing it for the love

of your neighbour, and for the love of God too: let not your left hand then see what your right hand does; and what you give, give willingly. *God loves a cheerful giver.* Many, for want of a right intention, lose the reward of their charities; and I fear there are some, who leave great charities behind them at their death, rather to perpetuate their vain memories, than to benefit their souls.

EXHOR.—There is no more noble virtue, than to give in charities to others: in this you resemble the great God of nature, *who opens his hand, and fills every creature with blessings.* Why has God given you plenty, but to relieve those that want? Why does he bless you with riches, but to distribute them to the poor? Why does he give you health, but to attend the sick? Why are you at liberty, but to comfort those that are in prison? Consider the reward of it: *Come ye blessed of my Father, and receive the kingdom prepared for you from the beginning of the world; because, when I was hungry, you gave me to eat, &c.* St. Matt. xxv. Our Saviour here declares, that in the poor you relieve him; that he takes it as done to himself, and rewards it accordingly, with no less reward than heaven; where those who fed him in the hungry here, shall themselves be fed with all the delights of the celestial paradise: those who give him drink in the thirsty, shall themselves drink of the torrent of eternal pleasure: those who clothed him in the naked, shall be clothed with robes of immortal glory: and those who harboured him in the harbourless, shall be received into the mansions of bliss; and those who visited him in the sick and imprisoned, shall forever be delivered from the prison of hell, from all sickness and pain, and from all the miseries both of this world and the other. Show mercy then to others, that you may find mercy: when all these fail, and there is none to assist you at the day of account, then those you assisted by your charities, or, at least, those good works themselves which you did, will intercede to God in your favour; then you will find you have *laid up treasures in heaven.*—Let the pious Samaritan be your example, in doing charities to the distressed, though strangers, and perhaps not deserving: indeed, there is an order in charity, by which we should relieve those first who are the nearest allied to us in blood, when they are in want; and next to them those of the same faith: observe order in your charities, but let them at the same time extend to all: *Let us do good to all; chiefly those that are of the same faith.* Gal. vi. 10. To all, both good and bad, grateful and ungrateful, deserving and not deserving; for in this manner God does good to us.—Exercise yourself, then, O Christian, in all these corporal works of mercy, as your state, condi-

tion, and power will allow; let no one go empty away. Do all for the love of God, who has loved you so as to give his only Son, and *with him all things*; do it out of charity to your neighbour, who will plead for your soul at our great day of judgment: do it out of charity for yourself; you will be the greatest gainer; honour, glory, and benediction will attend you: *To every one that does good, honour and glory, (Rom. ii. 10,) you shall receive a hundred fold, and possess life everlasting. St. Matt. xix. 29.*

Of the Spiritual Works of Mercy.

Q. WHICH are the spiritual works of mercy? A. To admonish sinners; to instruct the ignorant; to counsel the doubtful; to comfort the sorrowful; to bear patiently with the troublesome; to forgive injuries; to pray for the living and the dead. Q. Why are these called spiritual works of mercy? A. Because by them we do good to the soul of our neighbour.

INSTRUC.—As the corporal works of mercy relate to the body, works of mercy spiritual relate to the soul: and, as the immortal soul far exceeds the body, so do these spiritual works of mercy surpass the others, and ought, therefore, to be more diligently practised, by those whose charge and office exact it, or in whose power it is: and if a reward is promised to those, who do the least corporal work of mercy to others, what must be the reward of spiritual ones? A far greater degree of glory will be their recompense: next to saying your own soul, the best thing you can do is, to co-operate to the salvation of others.

The holy Scripture in many places recommends spiritual charities. Of the first we read, Gal. vi. *If any one be overtaken in sin, you, that are spiritual, admonish such a one in the spirit of mildness.* Of the second, in Daniel, c. xii. *They, who instruct others unto justice, shall shine like stars for all eternity.* Of the third, in St. James, c. v. 19. *If any of you shall stray away from the truth, and some one shall convert him, he ought to know, that he, who made him be converted from the error of his way, shall save his soul from death, and cover a multitude of sins.* Of the fourth, in St. Paul to the Romans, xii. 15. *Weep with those that weep.* Of the fifth, in the Epistle to the Romans, c. vi. *We, who are strong, must support the weaknesses of the infirm.* Of the sixth, in the Gospel of St. Luke, c. vi. *Forgive, and you shall be forgiven.* Of the seventh, in St. James. c. v. *Pray for one another, that you may be saved.*

EXHOR.—Learn, O Christian, to do all these works of mercy spiritual, according to your ability, and as in your power.

1. Do not fail to correct or admonish sinners, when there is a prospect, that by so doing you can put a stop to sin; this may prevent many from damning their souls; and what greater charity? 2. Refuse no pains to instruct the ignorant; by this many may be saved, and God eternally glorified. Great are the duties of parents and superiors, to correct and instruct others under them, as they must one day give an account of what was committed to their charge. 3. Be not backward to give your counsel and best advice to others, chiefly to those who are out of the way of salvation, by their errors and vices: be as an agent for God, by admonishing and speaking to those that err or do wicked things; *that they may forsake them, and believe in our Lord.* Wisdom xii. 2. When you shall see in the other world souls delivered from such torments as those of hell; and ravished with such bliss as that of heaven, through your endeavours under God, O how will you think your charity bestowed! 4. Visit those in affliction, and comfort them; the comfort you give them will return to yourself: you will find more satisfaction in such visits, than in all the bad company you keep: *It is better to go to a house of mourning than to a house of feasting.* Eccl. vii. 3. 5. Bear the troublesome manners of others, reflecting on your own failings. 6. Return not evil for evil, but forgive, and God will forgive you a thousand for one. 7. Pray daily for all men, friend and enemy; the latter has more need of your prayers, and your charity is greater to him, the more he wants it: this being a true disciple of Jesus, which prayed for his crucifiers. Pray in particular for infidels and sinners; that God would open their eyes to see truth from error, and distinguish solid from deceitful and deluding joys: through such prayers of devout Christians, many are converted. Pray always for the dead, for your deceased brethren; it is the last and greatest charity you can do for them: remember this truth, that, as we are still in the same Church with them, though in a different state, they partake of our prayers: there is still communion between us; *for charity never ceases.*

Of Sin.

Q. WHAT is sin? A. It is an *offence against God*; as being a wilful transgression of his law, either by thought, word, or deed. By the law of God, here is meant, all that God has commanded or forbidden, whether by himself, or by his Church, and by all lawful superiors.

INSTRUC.—As we are now treating of sin and vice, we must distinguish these two. *Vice* is the habit of sin; *sin* is the act

committed : by often repeated transgressions, sin grows into habit ; and what more difficult to overcome ? How few habitual sinners have we known reclaimed ? Sin grows into a habit through repeated relapses, a neglect of repenting, and of amending. All sin is dreadful ; but the habit of sin grown into vice is most dreadful, because vice takes off by degrees the fear of God, or sense of eternity ; it makes us blind to all good : this was the case of Pharaoh, and the Jews ; they grew hardened in vice, through their repeated transgressions, presumption, and ingratitude : yet it is a certain truth, that the mercy of God never abandons any one, in this life, *totally* and *finally* ; but presses the most hardened to repent, and gives them sufficient grace.

All sin in general is of that nature, that it brings the greatest mischief upon the soul, and may be truly styled the *only real evil in life, the evil of evils*, as all others spring from it : it is an evil not to be conceived ; none but those who feel the eternal effects of it, are sensible how great it is : faith tells us that it makes us hateful, and enemies to God ; deprives us of his grace here, and glory hereafter ; that it causes a separation between us and God, and so brings death to the soul, and makes it guilty of hell's torments : but what that glory is, which sin deprives us of, or what hell's torments are, no one in this mortal body can fully see : but, as no tongue can express, or mind conceive, what God has prepared for those who love him ; so it is alike inconceivable, what punishment he has prepared for those that hate him ; to which ill disposition, sin at length brings the sinner : the imperfect enjoyment of God here, is only known by the sweets we find in virtue, and those refreshments of soul in his secret and divine impulses, in the hearts of good men ; so, likewise, men may feel, and know in part, the torments of hell, through that terrible remorse of conscience that arises from sin and vice, which is a worm that never dies, as long as sin continues.

Of original Sin.

Q. WHAT is original sin ? A. It is the sin in which we are all born, by means of Adam's fall.

INSTRUC.—*Original sin* was the first sin committed by man, and by the first man, Adam ; when, contrary to the express command of God, drawn away through the delusion of the devil, and in compliance to his wife, he consented to eat of the forbidden fruit ; and from thence ensued the fatal curse on all mankind : *Dust thou art, and into dust thou shalt return*. This had been followed with an everlasting exclusion from heaven,

and deprivation of the sight of God, had he not, through pure mercy, promised the coming of a Redeemer, to rescue us from this immense evil. This Redeemer was no other than God the Son, the second Person of the blessed Trinity, made man. None but an infinite Being could atone for an offence against an infinite Being; none but an infinite mercy could satisfy an infinite justice.

This is the sin in which we are all born, as sons of sinful Adam. Through his sin we lost original justice, and are born out of the grace and favour of God;—*Children of wrath*, with a corrupt nature that carries us to all kind of sin: *As by one man sin entered into the world, and by sin death; so unto all men death did pass, in whom all have sinned.* Rom. v. 12. The only remedy at present, to take off the guilt of this sin, is the means which our Redeemer has left in baptism; whereby we have the merits of his blood and passion applied to our souls; without which there can be no remission of any sin, according to that maxim, *Without blood spilt there is no remission.* Heb. ix. 22. Therefore, baptism is now commanded for all: *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* None of the children of Adam shall now enter heaven without it; no, not even infants; for the Redeemer of the world has said it, *Unless one be re-born of water and the Holy Ghost, he cannot enter into the kingdom of God:* these unbaptized infants will never enter heaven; but are carried to a part of hell, called *the Limbus of children*; where they endure *the pain of loss*, that is will never see God.

Though our blessed Redeemer frees us from the eternal punishment and guilt of original sin; yet the penalties of it, which were to afflict Adam, and his posterity in this world, still remain; and these are the evils that will reign in us till death; our bodies subject to all kinds of infirmities and death; our souls subject to *ignorance* of what is right; to *weakness*, in doing good, and resisting evil; to *concupiscence*, which inclines us to sin; or to *malice*, or perverseness of will; hence proceed all our disorders. But still our remedy against these, is the grace of God, through Jesus Christ, whereby *we can do all things, through him that strengthens us.*

EXHOR.—Let not this instruction on original sin pass, without some profit to your soul. Behold, in that first sin, the infinite perverseness of man; behold, in that instant, the infinite goodness of God: man sinning, and God forgiving, with the promise of a Redeemer, to crush the head of the serpent. As often, then, as you read this, reflect with the greatest gratitude on your redemption, and say, *What shall I return to our*

Lord for all he has given me? Greater was the mercy of God to man than to the very angels ; *The angels that sinned he did not spare*, but left them without redemption ; man sinned, and he cast an eye of pity upon him : *So God loved the world.* St. John iii. 16.

Great blessing, to have original sin forgiven you in baptism through the merits of Christ's passion and death, and thereby to be restored to your primitive innocence ; to become the children of God, entitled to glory !—Renounce the devil, his works and pomps now, as you did then : you were made Christians for greater things than to make yourselves slaves again to Satan, to flesh and blood, and to the follies of the world. You were then, by grace, made partakers of the divine nature ; beware how you degenerate ! you were once children of darkness, now sons of light : once slaves of the devil, now servants of God, Christians, and followers of Christ ; with this *character* you were marked in baptism : if you live up to it, it will remain to your glory ; if otherwise, to your confusion. You were then entitled to glory ; use now the means that may bring you to the enjoyment of it : *Seek the things above, not these below.* Col. iii. 2. Things that will make your soul happy, not those things that will render it again miserable. While your body is on earth, let your soul be in heaven, by prayer, reading, contemplation. O what is a soul without God, without the grace, the love of God ! the most wretched of all creatures on earth. Preserve then, by all means, the love and grace of God in your heart : abhor whatever destroys or lessens it, as does all sin and iniquity. Reflect often on the sin of your first parents ; and if so great miseries followed it, what must be the end of your manifold sins and offences ? O my soul, repent, *and sin no more, lest some worse thing befall you.*

Of actual Sin.

Q. WHAT is meant by actual sin ? A. All the sin we commit by the act and consent of our own will, after we come to the use of reason.

INSTRUC.—Sin may be committed either in thought, word, or deed : to harbour evil in our mind, with deliberation, delight, and consent, is to sin in *thought*. To utter words contrary to the law of God, as oaths, curses, blasphemy, is to sin in *word*. To do what the law forbids, is to sin in *deed* ; as murder, adultery, fornication, theft, &c. To omit, or wilfully neglect, what is commanded by God, or his Church, is a sin of *omission* ; as to omit our duty commanded on the Sabbath ; to neglect to communicate at Easter, &c.

All sin is either *mortal* or *venial*. Mortal sin is a wilful transgression in a matter of weight against a known commandment of God, or his Church, or some lawful superior; it is *mortal*, because it brings death to the soul, and renders us guilty of eternal death: as natural death is a separation of soul and body, so the death of the soul is its separation from God; and mortal sin is so great an offence to God, as to cause this division, according to that: *Your sins have divided between me and you*. Then the soul, being out of the favour and friendship of God, who ceases to dwell and act in it by his grace, is guilty of hell. *Venial* sin is a transgression in some small matter or degree, or without a full and deliberate consent, which does not destroy, but lessen us in God's favour; and does not extinguish, but sicken the life of the soul.

This distinction of *mortal* and *venial* sin is clearly grounded in Scripture: of mortal sin, it is written, *The stipend of sin is death*. Rom. vi. 23. And again, *Man by malice killeth his own soul*. Sap. xvi. 14. *The soul that sinneth, the same shall die*. Ezech. xviii. 20. *They who do such things shall not possess the kingdom of God*. Gal. v. 21. Of venial sin: *If we shall say we have no sin, we seduce ourselves, and the truth is not in us*. 1 John i. 8. *In many things we all offend*. St. James iii. 2. *The just man will fall seven times, and rise again*. Prov. xxiv. 16. It is plain the Scripture here speaks of such sins as the just sometimes commit: but the *just*, as *such*, do not sin mortally, for then they would not be *just*; therefore, only *venially*. We are to give an account at the day of judgment for every *idle word*. St. Matt. xii. God forbid these should be all mortal! What is the distinction of the *gnat* and the *camel*, the *mote* and the *beam*, but venial and mortal sins, small faults and greater crimes? St. Matt. xxiii. and St. Luke vi. For why does our Saviour here compare some sins to such small matters as a *gnat*, a *mote*, the *last farthing*, (St. Luke xii.,) and St. Paul to *wood*, *straw*, and *stubble* in a building, (1 Cor. iii.) but to express the smallness of the offence? It is evident there are small offences, and great ones, and this by nature: to steal a farthing, is not so great a sin, as to steal a hundred pounds. To speak an idle word that hurts no one, is not like blasphemy; yet both are forbid; but the precept which forbids blasphemy, concerns the very end of the law, which is charity, or the love of God above all things; the other does not; and, therefore, to break one, destroys charity; the other does not destroy, but only lessens it.

Mortal sin can be remitted no otherwise than by hearty contrition, joined with the sacraments of baptism and penance. Christ died to take away the sins of the whole world, (1 John ii. 2,)

but we must make application of his death and merits to our souls, by such sacraments and means as he has left us ; otherwise, we are still in our sins, and cannot be restored to the state of grace any other way ; *Whose sins you remit, they are remitted unto them* : this plainly implies a confession to be made to the priests. Venial sin may be remitted without the sacraments, by acts of contrition, devout prayer, and other means ; and this, through the passion of Christ, and the merits of his grace, without which we cannot of ourselves obtain remission of the least sin. Venial sin is a considerable evil, because it offends God, in some degree exposes us to greater faults, and is by no means to be slighted ; *He who despises small faults shall fall, by degrees, into greater* : and, even for these, we must pay the last farthing, before we shall go out of the prison of purgatory, to which all go who die in venial sin : *For no defiled thing can enter heaven*. St. Matt. v. 26. Apoc. xxi. 27. As to those who die in mortal sin, they go to hell without redemption : *Go, ye cursed, into eternal fire*.

There are, also, *carnal* sins, and *spiritual* : carnal sins are those that are completed in the pleasures of sense ; as gluttony, drunkenness, impurity. *Spiritual* sins, are those which are completed in the soul only, in the heart and will, as pride, envy, revenge.—There are sins directly against God, as blasphemy, oaths, &c.—Others against our neighbour, as stealing, murder, adultery, detraction. Others against ourselves, as drunkenness, fornication, &c., for such sin against their own bodies. 1 Cor. vi. 18. There are sins of *frailty*, committed through the weakness of nature, and violence of temptation : others *through ignorance*, and these, whether by nature mortal or venial, are more excusable : others, *through malice*, or perverseness of will, without any other cause : these are always greatest ; for, though *ignorance*, and *weakness*, and *concupiscence*, are causes of sin, they are only exterior causes of it ; for the only proper and interior cause of sin is the will, and those sins are the greatest, which have no other cause but the will ; and have neither weakness nor ignorance for their excuse.

EXHOR.—As there is nothing so hateful in the sight of God, nothing exposing us so much to his just judgments, as our sins ; so there is nothing we ought to dread more than the infinite evil of sin. O man ! O wretch ! why do you offend your God, from whom you receive your life and being ? Why must you injure him who does so much good for you ? Why must you fly in the face of your greatest friend and supreme benefactor ? Forfeit your glory, as Esau, for a mess of broth, for trifles and smoke ? Great blindness ! that cannot see and discern better : you walk on the brink of eternity, and cast yourself, alas ! like

many more, into this woful, everlasting, bottomless precipice. Do you know what damnation is, which so many unthinking Christians have daily in their mouths, and yet live in so little concern to avoid it? O senseless man, who dreads a temporal, and yet fears not an eternal danger! what are all the evils of this life, and even death itself, to the death of the soul, and to the terrible judgments of God? Fear, then, above all things, to offend God by sin, even the least; *The fear of the Lord is the beginning of wisdom; he who fears him, neglects nothing.* Fear him now, that you may not fear to appear before him at the dreadful day.

O sinner, behold still the divine mercy of God, after all your sins. He calls, invites, and presses you to return to him, amidst your greatest offences; you have no sooner committed a sin, but he presses and solicits you to repent: *I will not the death of the impious, but rather that he be converted and live: Why will you die, O House of Israel?* Ezech. xxxiii. 11. Let no one, then, despair under infinite mercy; but take care your repentance be cordial, and such as God's law requires. Contrition, confession, and works of penance, are the means you have left to blot out your iniquities: time is so short and uncertain, why do you delay? Go not on, as many, with the greatest presumption, thinking that God will pardon them at last; for this very thing will render you unworthy of pardon. Beware of obstinacy in sin, for this will bring you to a reprobate sense. O delay! O presumption! O hardness of heart! which has crowded hell with sinners. Give ear, O my soul, to the call of God; while the days of mercy last; and, rising up with the prodigal, return home, and say to God, *O Father, I am not worthy to be called thy son*; or, with the publican, *God be merciful to me a sinner.* Blessed penance, that effects our justification, and reconciles us again to heaven!

Think, nevertheless, how much happier it is to preserve your innocence! If you once fall into the state of mortal sin, though you may be again justified by the sacraments, yet you can never be certain in this life that you are pardoned; and the sins of your life past will ever after present disagreeable thoughts to your mind: but if you have always been innocent, you will have no regret for the past, no displeasure at the present, no dread of the future: you may appear with a fair countenance before God, men and angels; and need not fear either apostle, or angel, or devil, to reprehend you. Happy state of innocence! To preserve yourself therein, you must regard a mortal sin with the greatest horror, and often think of the great evils it brings after it in this life, and much greater it exposes you to in the other. Consider, if once you fall into that bad

state, you do not know whether you shall ever go out of it; so dangerous a thing it is to be guilty of one mortal sin, and to fall from grace: because mortal sin is seldom single, but commonly attended with more: break not the law, then, in any one single point; and, in order to avoid greater sins, avoid the least, even venial sin; which, when wilful, often leads to worse, and exposes you to greater danger. Shun the occasions; be watchful over your senses, which let sin into your soul: watch all your thoughts, affections, words, actions, and all the irregular motions of your passions, so you may put a stop to them in time, before sin is completed. If you are fallen, beware of frequent relapses, which aggravate God's anger, and take off his favour: make frequent acts of contrition; confess often; do works of penance, continually, by fasting, alms-deeds, and prayer. There is no other means to obtain pardon.

Of being accessary to Another's Sin.

Q. How many ways may we be accessary to another's sin, and answerable for it? A. A great many ways: 1. By commanding it; as those in power often do. 2. By counseling it; as the Jews did the death of Christ. 3. By bad example; as Ananias gave bad example to Saphira. 4. By consenting to it; as superiors and parents to the demands of their children. 5. By connivance and toleration; as the high priest Heli connived at his two sons, Ophni and Phinees. 6. By partaking of it, as of stolen goods. 7. By concealing the crime or the criminal; as to harbour thieves. 8. By defending it; as those who write bad books, to defend heresy or bad morals. 9. By provoking others to it; as those who provoke others to passion, swearing, or lewdness.

INSTRUC.—We are forbid, by the law of God, to co-operate with another in evil, whether by counsel, assistance, or in any other way; for it is as if we do it ourselves. Hence, says St. Paul, *They who do such things deserve death; and not only they who do them, but they also who consent to the doers.* Rom. i. 32. When sins are mortal in the actors, they are mortal in the advisers; and, in some cases, they who advise, counsel, command, and partake of the sin, as of theft, are obliged to make restitution of the damage done, if the actor will not do it.

EXHOR.—How cautious, then, ought you to be, of causing others to sin, either through your words or actions; by which you lay more burden upon your conscience and sinful soul. If you commit a sin yourself, you know where it stops; and may have the comfort to know that you have confessed and done penance for it: but if you have been the cause of others' sin,

you do not know where it will end, or whether they will ever repent; perhaps you have made a wound which will never more be cured: this cannot but be a matter of bitter sorrow to your heart as long as you live. To avoid this, let justice, truth, humility, meekness, and every virtue, guide your life and actions. How often, for want of these virtues, have you partaken of others' sins? What injustices committed through wicked counsel or command? What anger and passion through your provocations? What pride in others have you raised, by your false praise and flattery? how many ruined in their good name and character, through your wrong silence? how many encouraged to sin, through your consent, or being partner with them in the fact? how often have you supported and defended others in a bad cause? Examine yourself in these and other facts: amend, and resolve better for the future. Aggravate not your account by others' sinning through your means; for then you sin doubly: you have enough to do, to account for yourself.

Of the seven Deadly Sins.

Q. WHICH are the seven capital sins? A. Pride, covetousness, lust, gluttony, anger, envy, sloth.

INSTRUC.—These are sometimes called *capital* sins, as being the head from whence all manner of sin descends: they are the pestiferous roots that produce the evil fruit of all human corruption and misery. They are opposite to the greatest virtues; as pride to humility; covetousness to liberality, and charity for the poor; anger to mildness; gluttony to temperance; envy to charity; sloth to devotion.

EXHOR.—These are, O Christian, the deadly sins you must root out of your heart; and to prevent, in time, the growth of those pestiferous evils, practise with all your might the contrary virtues: vice has no room where virtue abounds: vice is wholly extinct where grace and the love of God reside; and, as sin makes man miserable, virtue makes the soul happy. Behold the miseries that came from *pride* in the fallen angels and first man. See in *avarice* the best Master betrayed by his ungrateful disciple Judas. See in *lechery* the world drowned, Sodom burned, and the fall of king David by *adultery*. Behold in *gluttony* the lot that fell to Dives, who neglected the poor, died, and was buried in hell. Behold the innumerable evils that have come from *anger*; an eternal hatred among mortals; a malice, even to the crucifying of the Son of God. See in *envy* the fall of the first man, through the snares of the devil, envying his happiness; and murder of Abel, through his spiteful brother Cain. See in *sloth* the de-

cay of Christianity; the overthrow of many souls; the unprofitable servant cast into darkness. Let others' miseries be your caution; examine daily which of these vices you are most inclined to; lay the axe to the root, and extirpate them out of your soul in time, before they come to a second nature; that you may prevent those eternal evils many suffer by them. *Put a stop to the beginning*: a distemper at first is easily removed, but when it grows inveterate, nothing but a singular grace of God can make the cure.

Of Pride.

Q. WHAT is *Pride*? A. It is an inordinate desire of our own excellency and esteem. Q. Why is pride a capital sin? A. Because many sins come from thence; as vain-glory, boasting, hypocrisy, ambition, presumption, disdain of others. Q. What else? A. Obstinacy, discord, contention, disobedience, conceitedness. Many are the dangers of pride.

INSTRUC.—Pride is an irregular love of ourselves, and of our own excellency; as when we forget that what we have is the pure gift of God; or think it was given us for our merits; or imagine we have more merit than we really have; or, that in what we have we excel all others; and thus, instead of giving all glory to God, we usurp the honour of it to ourselves. This sin took root in our nature, even in the state of innocence, and none is so deeply rooted in us; it is the first vice that lives in us, and the last that dies.

Pride is truly said to be *the origin of all sin*, (Eccl. x.,) the first sin committed above, and the first below; the bad angels and man both aspiring to be *as God*: the rebellion of Satan in heaven, and the disobedience of Adam in paradise, both sprung from this monster, pride; and hence spring innumerable evils. *Vain-glory*, which is an immoderate desire of human praise, to which many sacrifice all things: this Christ condemns, even by his own example: *I*, says he, *come not to seek my own glory, but the glory of him that sent me*. St. John vii. 18. *Vain-boasting*, which is extolling one's self: against this the apostle says, *He that thinks himself something when he is nothing, seduces himself, and truth is not in him*. Gal. vi. 3. *Hypocrisy*, which is a counterfeiting more piety, virtue, and worth, than we have; this our Saviour often corrected in the proud scribes and Pharisees. *Ambition*, which is an immoderate desire of honour, preferment, high dignities: this Christ corrected several times in his disciples, and in the mother of St. James and St. John. *Presumption*, which is relying too much upon ourselves, our science, abilities; attempting things above our strength: against which

it is said, *Knowest thou not that thou art wretched and miserable, poor, blind, and naked?* Apoc. iii. 17. *Disdain* of others, which is preferring ourselves far above them, and is a horrible species of pride, too common among the rich and the great: this our Saviour expressly condemned in the proud Pharisee, who disdained the poor publican. *Obstinacy*, which is a wilful adhering to our own opinion and judgment, contrary to that of our betters; and this is the rise of all heresy and schism, while proud men, rather than yield in dispute, resist the known truth of faith or morals, in opposition to their superiors: against these it is written, *Be not too wise in your own conceit.* Prov. iii. 7. *Contention*, which is a defending our opinion with noise, confidence, and foul language. *Discord*, which is a division of hearts from those with whom we ought to live in charity; a wrangling in words, a differing in sentiments with those we ought to assent and yield to, which sometimes hinders much good being done, by voting against it merely because it is advised by others. *Disobedience*, which is a stubborn refusal to obey our superiors, and a contumacious acting contrary to their orders. *Conceitedness*, which is a singularity and affectation in our opinion, dress, and behaviour. All these are the daughters of pride.

Pride is one of the greatest sins, as being the sin of devils, and directly opposite to the majesty of God; for, while other sinners fly from God, the proud oppose him, and glorify themselves, and would be honoured in their wickedness, and esteemed wise in their folly. It is also one of the most pernicious of sins, perverting oftentimes the souls of the most perfect, whom no other vice could overcome: it has ruined, by discord and faction, the most flourishing societies, communities, families, and kingdoms. In a word, it is the most dangerous sin, as often insinuating itself along with the greatest virtues, not easy to be discerned: it corrupts the most holy actions, by turning every virtue into matter of vain-glory, as did the Pharisees: it introduces itself every where, into the most holy places, attacks the most devout Christians in the Church, the religious in his cell, the priest even in the sanctuary. When this vice predominates in us, it is a sign of reprobation, as in Lucifer, who is *the king of the children of pride*: it is the character and mark of all reprobate souls; it is odious to God, who *resists the proud, and gives grace to the humble*: humility, then, is the virtue that opposes all pride in thought, word or action, and is, in truth, the only effectual remedy for it; for this reason, there is no virtue so often advised by our Saviour, so much commended by his doctrine, and his own exam-

ple : *Learn of me, because I am meek and humble of heart.* Matt. xi. 29.

EXHOR.—Pride, being so odious to God, and hateful to a thinking man ; pride, which is the beginning of sin, and has brought immense evils upon us, ought to be regarded with the greatest dread and horror. You have seen the miseries that spring from it in the several branches ; it being so innate to corrupt nature, there is nothing more we ought to guard against. What is pride in itself but a false glory, a false imagination, which falls of itself to the ground, to lowness and baseness ? *Every one who exalts himself shall be humbled.* Luke xviii. 14. What is vain glory, vain boasting, vain ambition, all which perish and evaporate of themselves ? Humility is, by far, more becoming the man, particularly the Christian, than this foolish arrogant pride : this can never harbour in the breast of one that knows himself, his beginning, and his end ; what he was, what he is, and what he is to be ; what he has, and what he has not : sin and corruption, weakness and frailty, misery, rottenness and dust, are his portion. Reflect well on these, and you will see no reason to glorify yourself in any thing ; you will condemn no one but yourself, nor prefer yourself before any ; you will find nothing to boast of ; no matter for vain glory, ambition, or presumption. At the same time contemplate the immense greatness of God ; it must crush the very thought of proud dust and ashes. Blindness of man ! that will not practise what is most essential to a happy life, and a happy end, humility, the most distinguishing character of a Christian, and taught by the humiliation of the Son of God, *who, when he was God, took upon himself the form of a servant.* Remember, humility is the virtue that will exalt you before God and man. O ! reflect on your nothingness ; that, of yourself, you are nothing, you have nothing, you know nothing, and can do nothing, and you can find no reason to exalt yourself. *Why art thou proud, dust and ashes ?* Eccles. x. 9.

Of Covetousness.

Q. WHAT is covetousness ? A. An inordinate desire of riches. Q. What are the sins that spring from this capital vice. A. Hard-heartedness, and unmercifulness to the poor, unquiet solicitude, neglect of salvation, and too great trust in the goods of this life. Q. What else ? A. Extortion, fraud, lying, perjury, theft, oppression, and all manner of injustice. Q. What virtue is opposite to this vice ? A. Liberality and charity to the poor.

INSTRUC.—*Avarice*, then, is an exorbitant thirst after riches and possession; and the more the miser has, the more he still covets; and we may truly say, there is none poorer than he, because he has no heart to use what he has, and is always in want of more. St. Paul pronounces against this vice: *They who covet to be rich, fall into temptations, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men to destruction and perdition. For the root of all evil is the love of riches; which some coveting have erred from the faith, and entangled themselves in many sorrows.* 1 Tim. vi. 9. A covetous man cannot serve God, because *no man can serve two masters; you cannot serve God and Mammon.* Matt. vi. 24. His heart is too much bent on the one to think of the other.

A covetous man is unmerciful: this vice makes him forget nature, quarrel and go to law with his father and mother, brother and sister, and nearest relations; he is hard-hearted to the poor; he is neither moved with their prayers nor their tears; neither of the widow nor the orphan, but oppresses all, when it is in his power, to fill his bags with that which costs a poor man many years' sweat of his brow and work of his hands: he stops at no injustice, provided he can be the gainer: hence comes extortion, cheating, theft, lying, perjury: he neither spares sacred nor profane, public nor private, but has his eye upon every thing. He is always restless or uneasy, between the desire of getting and the fear of losing. He is so entirely bent on this world, that he has no concern, neither can he have, for the affairs of the next life; and so great is his confidence in his riches, that all trust in God is banished from his heart. *Avarice*, then, is truly said to be *the root of all evil*; the root of his sins here, and eternal misery hereafter. This was the case of Judas, who, for the love of money, betrayed his divine Master.

The virtues opposite to this vice are, liberality and charity to the poor: of the one it is said, *Give, and it shall be given to you*; of the other, *He that gives to the poor lends to our Lord.* Prov. xix. 17. There is no effectual remedy against covetousness, but to put this in practice.

EXHOR.—Beware, O Christian, how you fix your mind too much on things of this life, which are apt to create this avarice in your heart; for why do we covet to be rich, but that we may have wherewith to purchase those things we have set our minds upon? When this love of riches is immoderate, it is then covetousness, and lays you open to many temptations. Hence our Saviour says, *It is harder for a rich man to enter into the kingdom of heaven, than for a camel to go through the eye of a needle* Matt. xix. 24. As every man's passion he caresses,

is the idol he worships, so when a man has fixed his heart upon riches, these are the idols he falls down to and adores, his god, *his mammon of iniquity*, of which St. Paul says, *Covetousness is serving of idols*. Col. iii. 5. O Christian soul, if you covet riches, covet those that will remain by you; the riches of grace, virtue, glory; not those which will vanish with you, which you must leave behind you. The permanent and everlasting riches of your soul are heaven, and the fruition of God. Learn to be contented, and thankful to God for that he has given you, be it much or little; employ that according to the design of the great Donor, and very likely you will covet no more. Covetousness has no bounds; if you were to enjoy all the riches of the earth, this insatiable vice would still covet more. Nature is bounded and satisfied with a little, but imagination is infinite: people may easily imagine they want what the whole world cannot bestow. As God made your soul for himself, nothing upon earth, though you were to have it all, can ever make your soul happy, but God. Consider well the evils that avarice brings in its train, the many sins it entangles you in, and the prodigious difficulty of making restitution of so many ill-gotten goods, which must render your salvation extremely hard and improbable. Put a stop at least now to this growing evil, and embrace the contrary virtues. Be generous to your friends, as in your ability and power. Remember the saying of our Saviour: *It is more happy to give than to receive*. Acts xx. 35. Men of estates have riches put into their hands to be liberal to their families and friends, and charitable to the poor! It is the only means by which they can escape the punishment of the rich glutton.

Of Lust.

Q. WHAT is *Lust*? A. An immoderate desire of carnal pleasure. Q. Which are the different species of lust? A. They are many: 1. *Fornication*, which is a carnal act between a man and woman that are both free from the bond of marriage. 2. If it be with a virgin, it alters the kind of sin. 3. *Adultery*, with another's wife or husband. 4. A *Rape*. 5. *Incest*, which is a carnal act with a relation, who is within the prohibited degrees of consanguinity or affinity. 6. *Sacrilege*, which is a carnal act with a person who has made a vow of chastity, or is in holy orders; or when committed in some holy place. 7. *The sin against nature*, which is a carnal act from which generation cannot naturally follow, as sodomy, pollution, &c. Q. What are the usual steps to these sins? A. Unchaste thoughts, voluntary delight in them, immodest sights, immodest

discourse, unchaste touches, kisses, embraces, unlawful love.

Q. What is the best remedy for this evil? A. The opposite virtue, chastity, which we must continually beg of God, who refuses his grace to none who prays as he ought.

INSTRUC.—*Lust* comprehends all sins of uncleanness, either in thought, word, or action. Against these sins St. Paul exhorts us: *Fly fornication; use not your members to uncleanness, but to justice and sanctification.* 1 Cor. vi. 18. *Fornication and uncleanness, let them not be once named amongst you.* Ephes. v. 3. *No fornicator, nor adulterer, no unclean man, has any inheritance in the kingdom of Christ and God.* Eph. v. 5. *The works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, and the like; and as I told you before, so I tell you, that they who do such things shall not possess the kingdom of God.* Gal. v. 16. Thus speaks St. Paul; whereby he expressly declares how criminal all kind of impurity is in the sight of God, whether it be in the heart only and desire, or in words, or looks, or actions; all kind of sensuality and uncleanness of mind or body is forbid, and marked with the infamous character of being *the sins of the Gentiles, who knew not God*, and were given over to a reprobate sense. 1 Thess. iv. 3. To live in them is to live as heathens, and such must expect the same judgment. This capital sin, like others, is accompanied with a train of innumerable evils; as blindness of the understanding, thoughtlessness, inconstancy, love of none but ourselves and our pleasure, hatred of God's law, a violent affection to this world, and desire of life, a horror of death and the next world; and such, if they do not fly to penance, and the rites of the Church, often die in despair.

To remedy and put a stop to this evil, think how ill those brutalities become a Christian; think what you do in the presence of God, and the presence of those pure spirits, the angels; think of God's judgments here on account of this sin; the world drowned, Sodom burnt, &c., and his inconceivable judgments hereafter: think of the fire of hell, which seems to be chiefly prepared for sin: God, indeed, has reserved all the wicked to be tormented by fire; *but chiefly those who live according to the flesh, and fulfil impure desires.* 2 Pet. ii. Above all, pray for the opposite virtue, chastity, which is a gift of God, and effectually prevents all carnal pleasure and delight by the sweets it brings to the soul, making it more an angel than a man, which by degrees will even breed a horror of impurity. To preserve this angelical virtue, you must shun all occasions, as bad company, bad books, too great familiarities with persons of another sex, and all unlawful love.

EXHOR.—*Brethren, I beseech you, as strangers and pilgrims, to abstain from all carnal desires, which war against the soul.* 1 Pet. ii. 11. These sins are so unbecoming a Christian, who is by baptism become the disciple of Christ, and his soul and body become the temple of the Holy Ghost, that we ought to dread nothing more than them and their punishment; remembering that saying of the apostles, *If any one defile the temple of God, him will God destroy.* 1 Cor. iii. 17. The sins of lust are more becoming the brute, made only for earth, than the Christian, made for heaven: his life ought to be pure, angelical, divine: you are not to feed upon these impure pleasures, nor to wallow in the mire of unclean desires or actions; but to ornament the whole man, both body and soul, with purity, chastity, modesty; which may prepare you for the enjoyment of God, and the company of his angels, pure spirits. You are made, says one, for greater things than to be slaves to flesh and blood.

These sins, so seemingly delightful, have always a bitterness that follows them; as the forbidden fruit in paradise was fair and pleasing to the eye, but a core to the soul. There is ever something of shame attending them, and this not only in the practice, but even in the naming of what concerns them; and a man, if he has any spark of modesty left, cannot forbear blushing at the very thought of uncleanness committed, if he but imagines any one knows it. At the same time, no sins are so dangerous to your soul as these; because there are so many different species of them, and the individual acts are innumerable in thought, word, deed, desire; this vice infects the memory, understanding, fancy, all the faculties of the soul, and all the senses. As, now, these sins are so very pernicious and common to corrupt nature, and the flesh is ever in rebellion against the spirit, what have we to do but to seek a remedy; and first to practise that divine lesson, *If any one will come after me, let him deny himself*, in order to mortify and keep under this unruly passion; which, without self-denial, can never be effected. And since we are so weak and frail of ourselves, we must seek grace to support us, and this by constant and devout prayer: while the mind is on God, the soul is safe upon earth. To remedy these sins of the flesh, we must resist the first motions of them, and put a stop to the beginning: if we come to parley, we are upon the brink of yielding; there is no overcoming them but by flying, and great care must be taken to avoid what encourages and fomenters them; as idleness, high feeding, lascivious objects, lewd company, books which are either obscene, or filled with amorous subjects, that help to soften and effeminate the soul. O! how many are

now wallowing in hell, and will be there for all eternity, for this momentary delight? What are, alas! all the delights of the earth to those of heaven? What are those of the body to those of the mind? The one are false, deceitful, perplexing; the other true, substantial, lasting, attended with tranquillity and a sweetness; nor do they ever desert him that possesses them. The way to this divine pleasure is to renounce all carnal pleasure; *to condemn this pleasure is the greatest pleasure*; chastity and purity are the virtues of saints and angels, who are wholly absorbed in Him who is all purity.

Of Gluttony.

Q. WHAT is *Gluttony*? A. It is an inordinate desire of meat and drink? Q. What are the bad effects of gluttony and drunkenness? A. Foolish mirth, scurrilous talk, impurity and beastliness, noisy discourse, stupefaction of the understanding. Q. What virtue is opposite to gluttony? A. Temperance.

INSTRUC.—*Gluttony*, then, is an irregular appetite to, and excess in the use of meat or drink. God has given both for the use of man; and when they are used to satisfy nature and preserve health, to eat and drink is reasonable and necessary; but when they are carried to excess, and beyond the bounds of necessity and reason, all such excess is gluttony in a lesser or greater degree, as the excess is. It is an excess in eating, when we covet it merely to please our palates and indulge our appetites; when we eat at unseasonable times, as very often between meals; or at forbidden times, on days commanded to be kept fasts; or when we eat to an immoderate degree; or we are greedy for rarities; gluttony may be in quality as well as quantity. Is it not a shameful thing that sea and land must be ransacked to furnish dainties for the rich glutton's table, while the poor starve for want of bread? It is an excess in drinking, or drunkenness, when you drink till, by the fumes of liquor, you have lost the use of reason, drowned your understanding, and rendered yourself unfit for duty, unfit for any usiness that requires reason and judgment. These are the effects of gluttony and drunkenness; foolish mirth, half-witted jokes, playing the fool, dirty discourse and actions, all kinds of uncleanness of body and soul, vomitings, nocturnal pollutions, &c., noisy, impertinent talk, stupefaction, drowning of reason and good parts. To eat and drink your fill, for mere pleasure, is a sin of gluttony: what must it be to do this every day? To be clothed in *purple and fine linen*, to *feast every day splendidly*, and neglect the poor, was the life of Dives: *He died, and was buried in hell*, the hell of the damned; no other sin

was laid to his charge: *Remember, son, thou didst receive good things in thy lifetime, and Lazarus evil; for this reason he is rewarded, but thou art tormented.* Luke xvi. 25. He was a glutton, and that was enough; he made a god of his belly, as all such do, of whom St. Paul says, *They who do such things shall not obtain the kingdom of God.* Gal. v.

Gluttony, both in eating and drinking in particular, excites the passions to all impurities and uncleanness; as in the Sodomites, who glutted themselves with immoderate plenty, and hence came their other sins and disorders; so the prophet testifies, *This was the iniquity of Sodom,* Ezech. xvi. Against both, St. Paul exhorts us to live *soberly, not in gluttony and drunkenness,* Rom. xiii. 13. And our Saviour, *Take heed lest your hearts be overcharged with surfeiting and drunkenness,* Luke xxi. 34. By eating, Adam lost paradise, and Esau his birthright.

To remedy this evil, learn to fast and mortify. Pleasure exercises a dreadful tyranny over a man's soul: almost all are led by it; and this mortification destroys, and teaches you to find a greater pleasure in abstaining from those pleasures, than following them: this preserves temperance, which is soon lost without it; prolongs life, and saves the soul.

EXHOR.—You see, O Christian, what disorders gluttony and drunkenness create in mankind; what mischiefs to body and soul. Excess of meat and drink are the food of almost all diseases of the body, as well as the soul; other accidents may threaten, but this destroys; gluttony kills more than the sword, more than the plague. Use then the blessings of God according to his order, and do not bring death by that which was made to preserve life: remember the maxim, *We do not live to eat and drink, but eat and drink to live.* Eat, then, to support nature, to preserve health, to prolong life, not to destroy it. Drink to quench your thirst, not to drown reason. Exceed not the bounds of temperance, either in meat or drink; the best things may be abused: let temperance and sobriety guide you, and these will keep you from degenerating into a beast: it is the life of a Christian to live *soberly*, as well as *justly* and *piously*.—As we have infernal enemies hourly seeking our ruin, sobriety at all times is necessary, to be upon our guard against their attacks, according to that of St. Paul; *Brethren, be sober and watchful*: the devil never takes more advantage than when we are under this excess in eating and drinking. O! what is more infamous than to be a slave to the belly, the sensual appetite, the body which is soon to be the food of worms? What more disgraceful than for the soul, the image of God, to be absorbed in gluttony and drunkenness? What shame for the reason and the understanding, to be so eclipsed by excess, that

it cannot do its duty to God nor man? But what more contrary to Christianity, than that body to be pampered with all the delights of sea and land, which we are commanded to mortify and punish for sin? that flesh upheld, which should be subdued? those passions encouraged, which should be curbed? corrupt nature made to command, which ought to serve and obey; and thus the first Christian precept, self-denial, laid aside?

As the remedy to every vice is the practice of the opposite virtue, so temperance is the remedy to this pernicious vice, gluttony: it is a rare virtue, which but few have in practice; some also are temperate rather for long life here, than for eternal life; temperance conduces to both, but is most essential to the latter: to preserve this virtue, self-denial is requisite, and none preserve it long, who have not learned Christian mortification: why are the fast and abstinence commanded, but to promote this virtue, and subdue the vice of gluttony? O Christian, take them as from God, not only as a preservative from excess, but as an atonement for past excesses committed; repent of all past disorders, and remember the *kingdom of God is not meat and drink, but justice and peace in the Holy Ghost.*

Of Anger.

Q. WHAT is *Anger*? A. An inordinate desire of revenge.

Q. What are the bad effects of anger? A. Fury and indignation, swelling with revenge, clamour, affronting language, threats, quarrelling, fighting, murder, cursing, swearing, and blasphemy. Q. What virtue is opposite to anger? A. Mildness.

INSTRUC.—When *anger* is not an irregular passion, but only a just displeasure at some ill thing done, for which we desire the offender may be brought to just punishment, by a lawful authority, this is called zeal against those who do evil, or hinder good: in this zeal, our Saviour drove the buyers and sellers out of the temple; which was a commendable anger: but great prudence and science are requisite to govern this zeal, which may otherwise be productive of great mischief.—Anger, as a vice, is an irregular passion of the soul, which carries us with a violence to resist whatever displeases our pride and self-love, or contradicts our pleasure, interest and humour; it is then evil, and lays us under condemnation: *Whosoever shall be angry at his brother shall be guilty of judgment, and he who calls his brother fool, in violent anger, shall be guilty of hell fire.* Matt. v. 22. This sin is mortal, when it goes so far as to destroy charity, that is, to injure our neighbour in any great degree,

either in thought, word, or action : it is only venial, when it is but a light and passing offence against him, which does not extinguish charity, and is easily forgiven by the party offended.

Against the vice of anger, we are admonished by St. James : *Be slow to anger, for the wrath of man doth not work the righteousness of God,* (James i. 19, 20,) but carries us, with a kind of violence, to many grievous sins and disorders ; as divisions, animosities, contentions, injuries, desires of revenge, enmities, hatred, fighting, murder, &c., against which St. Paul pronounces that *they who do such things shall not possess the kingdom of God.* Gal. v. 20. Is it not hence generally proceed the most dreadful oaths, cursing and blasphemy ? There is no passion by which we oftener offend God, both in thought, word, and deed ; nor by which we oftener injure our neighbour, by speaking and acting against charity, justice, truth, patience, reason, mildness, prudence, and other Christian virtues : with good reason then the apostle exhorts all Christians against it *Let all bitterness, and anger, and clamour, and evil speaking, be removed from you, with all malice.* Ephes. iv. 3.

As anger generally arises from the pride and corruption of the heart, which hates any contradiction or opposition, to remedy this evil, our Saviour has taught us to be meek and humble of heart, and in much patience to possess our souls : these are the virtues that are contrary to anger, and its proper remedy, patience and mildness ; without which, we can neither have peace with our neighbour, nor happiness in our mind, nor bliss in heaven.

EXHOR.—All sinful anger and passion is what you, O Christian, must endeavour to curb and quiet in time ; because it is a blind to reason, and would feign govern in its place ; and hence comes many great disorders to the soul. Passion renders us incapable and unfit for duty ; it exposes us to offend God grievously by oaths, cursing, and blasphemy ; and to injure our neighbour by nursing malice and revenge against him in our hearts, which often ends in great mischief ; but in reality, you do the greatest injury to yourself, by extinguishing charity, which is the life of the soul, and its most essential good.

Anger is rightly termed by one *a short madness* ; because it carries us beyond reason and sense, to speak and act the most extravagant things, without regard to God, friends, good manners, or even our own security ; all humanity is then laid aside, and we act more the part of the brute than the man ; more of the insensible than of the rational creature. How dismal have been the effects of anger ! It is one of the worst evils that ever infested human nature ; how many murders

committed, towns laid waste, whole nations depopulated by it? It defaces the image of God in our souls; for God is peace, and his works altogether calm. It brings a mist before our eyes, that we cannot discern truth; nor are we then able to give or take counsel. In short, it disturbs and distracts the faculties of the soul, and makes us insensible of our own ease or good. O how many families does it make miserable! How many private persons unhappy in their temper, uneasy to themselves and all about them! Our great care, then, must be to remedy this evil; and this, by putting in practice the opposite virtues, *patience* and *mildness*. *Patience* is a virtue that teaches you to look upon all that which would raise tumults and storms in your soul, with the greatest quietness and tranquillity: nothing then can disturb you; because *in your patience you possess your soul*, under the greatest contradictions and provocations, and bear whatever comes, either from a just God, or a malicious man, without reluctance. By patience, we imitate the Almighty, who, when we even grievously offend him, still bears us with patience and silence; and, instead of resentment, invites us to repentance; and if we return, forgives us; and what, shall you, upon every light occasion, fly into anger and fury, even to the seeking revenge, when you yourself so much more deserve it, from the hand of God? Bear with others, as God in his mercy bears with you. *Mildness* is the other virtue opposite to anger, which we learned of Jesus, who was meek and humble of heart: this mildness of nature is the same to anger as a rock to the sea, and breaks the fury of it; the billows may rage and foam, but the rock stands firm; and they do but dash and spend themselves against it to no purpose; so mildness moderates both our own and others' anger, and keeps it within the limits of humanity and reason, according to that, *A mild answer breaks anger*, (Prov. xv. 1,) that is, appeases and pacifies it. To encourage you to the practice of these virtues, think how innocent was our Saviour: are you more innocent than he? is your cause more just? are your provocations greater? yet he was the most innocent of all, suffered the most, and with the greatest patience: think how many provocations you have given to others, and if you judge it reasonable they should pardon you, for the same reason, you ought to pardon them: in a word, have humility of heart, and you will, with much greater ease to yourself, bear affronts and contradictions; for all anger proceeds originally from pride, which cannot bear opposition.

Of Envy.

Q. WHAT is *Envy*? A. A sadness or repining at another's good, because it seems to lessen our own. Q. What are the effects of envy? A. Hatred of another's virtue and merit, backbiting, detraction, slander, triumph in the adversity, and vexation at the prosperity, of our neighbour. This is always a deadly sin when it is deliberate, and in a matter of weight. But to envy another some trifling good, is but a venial fault. Q. What virtue is opposite to envy? A. Charity.

INSTRUC.—To be sorry for the prosperity of the wicked, because it exalts and gives them greater power over us, and gives us a dread of them, is not *envy*, but *fear*. Who doubts but Queen Esther and Mardocheus were sorry to see the great power of Aman at the court of Assuerus? and this without sin. To repine, because you see yourself deprived of some excellent quality which another has, without desiring to deprive him of it, is not *envy*, but *emulation*. To repine at another's good, out of mere ill-will to him, is not *envy*, but *hatred*. *Envy* then, properly speaking, is a repining at another's good, either spiritual or temporal, because it seems to lessen and obscure the glory we aim at, in excelling others: for which reason the matter and subject of envy are always some of those qualifications that are attended with fame, as riches, honours, beauty, learning, virtue; envy, then, properly, is a repining that others are above us; better than ourselves; have more advantages and blessings than we have. The envious would have none above them, none equal to them; they would have all, and possess all to themselves. It proceeds from pride, which aspires to the highest, and hates a rival; for a proud man would excel every one; and therefore envies his equals, because they have reached him; envies his inferiors, for fear they should equal him; and envies his superiors, because he cannot equal them. At the same time, it may be observed, that no one envies those who are greatly superior or far above him, as a poor man does not envy a king, because envy reigns among those who are pretty nearly of equal rank.

Envy is the sin of the devil, and the envious are his sons; for he, repining at man's happiness, tempted him to sin, that he might be as miserable as himself: and thus, *through the envy of the devil, sin entered the world*; and the first sin, after the fall of Adam, was the envy of Cain, who murdered his brother Abel, *because his brother's works were good, and his own were evil*: the same was the sin of the Jews, and in the greatest degree; who, through envy of the sanctity, miracles and

fame of our Saviour, for fear all the world should go after him, and leave them, condemned and crucified the Son of God, the Lord of glory. The chief remedy against this evil is charity, which, as it loves its neighbour as itself, can wish no harm, but all good to others: *charity envieth not*, but would have all mankind as itself: by that means, it makes the good of others its own, without taking from them what is theirs.

EXHOR.—Envy being so opposite to that love we owe to our neighbour, it is not fit to harbour in the breast of a Christian, whose essential mark is charity: *In this shall all men know that you are my disciples, if you love one another.* John xiii. 35. It is a professed enemy to virtue and merit in others, and endeavours to lessen it by all the arts of slander, and detraction, and defamation. It is an enemy to the saints and angels, who rejoice in the comforts of their companions, as in their own. It is an enemy to grace as well as to nature, which commands us to wish others as happy as ourselves. It is an enemy to ourselves, to that peace and tranquillity every one wishes to enjoy: envy makes the good of every other its own torture; it preys upon its own vitals without hurt to any but itself. If, then, you wish to be happy even on earth, envy none; repine not at another's good; that he is more rich, more powerful, more virtuous, or more learned than yourself. God can and does distribute his gifts where and to whom he pleases, without prejudice to any: be grateful for what he bestows upon you, and grudge not another's prosperity. Improve your talent, and, if never so small, great may be your gain; *Well done, thou good and faithful servant; because thou wert faithful over a few things, I will place thee over many; enter into the joy of thy Lord.* Matt. xxv. 23. Wish all good to others as to yourself, and greater will be your profit than if you enjoyed it yourself; by rejoicing at another's prosperity, you make it your own; take envy out of the way, and what I have is yours, and what you have is mine. O what cruel examples there are of the sin of envy! Envy ruined mankind, envy murdered Abel, envy sold Joseph, envy persecuted David, envy crucified the Son of God.—To preserve your soul from this pernicious sin, take off your mind from this transitory world, and fix it on a better. The love of eternity is the death of envy; he that has his heart set upon heaven, can never envy any man's enjoyments upon earth: he that possesses the love of God, can never wish or desire a greater good: there is no envy in divine love: *charity envieth not, it seeks not its own*: envy, then, can never reign in the heart of any one that is good; for which reason there is no envy in heaven, but perfect love, perfect peace, perfect accord, and perfect tranquillity. O.

let not this vice of Satan possess your soul, which is made for greater things, than to repine at emptiness, folly, or vanity, as are all the transitory goods on earth ; and as for those of heaven, consider, you will never get a greater portion of them by envying others.

Of Sloth.

Q. WHAT is *Sloth*? **A.** A spiritual sloth is a laziness of mind, in neglecting to begin or prosecute such things as belong to the service of God and salvation. **Q.** Is sloth a great vice? **A.** It is the most dangerous of all vices. **Q.** What virtue is opposite to sloth? **A.** Devotion.

INSTRUC.—*Sloth*, then, is a distaste or dislike to the practice of such things as belong to the service of God, and a neglect to begin or prosecute them : sloth has a faith, but a dead one, destitute of good works : a slothful man has the power, but not the will, to work in good ; and of such it is said, *Cast forth the unprofitable servant into utter darkness : and every tree that beareth not good fruit shall be cut down and cast into the fire.* Matt. xxv. 30. Matt. vii. 19. Those Christians are guilty of sloth, who acquit themselves not of their duty, or neglect the obligations of their state, or will not be instructed therein ; who neglect the service of God, their salvation, and the means that are to bring them to it ; who omit the duty of prayer, or pray with indifferency, and more out of custom than devotion ; who labour not to correct their faults, or curb their passions, or to acquire virtue : and the origin of all this sloth is an irregular love of ourselves and our ease.

Sloth and *idleness* have been the occasion of much wickedness on earth. Eccles. xxxiii. How came David to fall into the double sin of murder and adultery, but because he was idle and doing nothing? In like manner, Solomon, while he was employed in building the temple for the service of God, remained good ; but when he grew slothful, he fell into vice, and from vice into idolatry : so the five foolish virgins that were slothful, and had not filled their lamps, were excluded from the nuptials of the Lamb. The soul of man cannot long remain inactive ; and when it neglects its more substantial good, it falls into many sinful disorders. Of all vices, there is none more dangerous ; because it is a vice that opposes not one, but all the virtues ; it brings on a faint-heartedness in undertaking good, a tediousness and aversion to spiritual things, a hatred even of sanctity, and a rancour against those that teach it, and exhort us to our duty ; which are the worst dispositions that can be, and the most opposite to salvation ;

hence at length comes on despair, and the care of our souls is laid aside; then follows a total dissipation of the mind in pleasures and amusements, curiosity, talk and company, change of place and habitation, still to look out for new diversions. Hence it is easy to conceive that sloth is the beginning of all wickedness, and with it every one begins their wicked life; the first bad step is the neglect of prayer, the sacraments, instruction; then they fall into sin, from one sin into more, from more into many, from a wicked life into heresy; nay, atheism itself is but a greater degree of sloth, which is ever the first link in the chain of reprobation. No wonder, then, God pronounces this severe sentence against the slothful: *I wish thou wert either hot or cold; but because thou wert neither hot nor cold, I will begin to vomit thee out of my mouth.* Apoc. iii.

The remedy to this vice, as to all others, is the practice of the opposite virtue, which is devotion, zeal, and diligence, in doing all our duties to God with a ready and willing mind, like the angels; and in order to excite yourself to it, consider, that the *night*, as our Saviour says, *is coming*, that is, death, *when no one can work* any longer; and to death succeeds eternity: consider well the time you have already misspent, and the uncertainty of time to come: *Watch, therefore, for you know not when the Lord of the house will come, late, or at midnight, or at the crowing of the cock, or in the morning; lest, if he comes on a sudden, he may find you sleeping.* Mark xiii. 35.

EXHOR.—As you were, O Christian, placed in this world to labour and work God's service, and to secure thereby your felicity; what more shameful, than for you to waste your time, precious time, on things of no account, and to neglect your more substantial good? How often have you heard from the mouth of God, *Why stand you here all day long idle? Go into my vineyard, and I will give you what is just.* You shall receive an ample reward for your labour. So great is the goodness of God, that he calls on us at all hours, even to the eleventh hour, that is, to the end of our lives. But O! how slothful are many, who neither will begin nor prosecute his will? How many work in his service with that indifferency and sloth, as they valued not whether they gain or lose the reward of serving him. And what is the final sentence at last, when God will bear no longer? *Cast the unprofitable servant into utter darkness*, where there will be eternal misery, and no redemption. When time is once passed, there can be no more working; what would you give, then, to be entered again but for one hour in God's service? Dreadful despair! This will never be granted, as long as God is God. Go now, my soul, and do

what then you will wish to have done. O how easily is salvation gained, how foolishly lost! What is the short moment of your labour, to the weight of eternal glory which succeeds! How earnest are you in labouring for riches, for possessions, for an estate? And ought you to be less fervent in labouring for the riches and enjoyment of heaven? What is it, but want of faith, that makes so many live in sloth and indifferency in God's service? Faith informs you that every moment spent with fervour is worth the enjoyment of God; a faithful soul *in a short space has fulfilled much good*. But for you, never pretend, never expect to receive a reward from God, you, O slothful man, who have done nothing for God. A man that is idle, and does nothing to live, must expect nothing but poverty and want; so a Christian that has done nothing for the next life, can expect no other but that eternal poverty and misery will be his portion. Learn at least industry from the smallest insect, the ant: how industrious, how laborious in laying up provisions against winter? And will you, O sluggard, you endowed with faith, reason and grace, be less careful in your life-time to provide for the winter of eternity? Senseless man! away with sloth; put on the fervour of a Christian, and keep to that instruction of St. Paul, *Be fervent in spirit, serving our Lord*. Rom. xii. 11. Great will be your comfort here; greater your joy hereafter.

Of the Sins against the Holy Ghost.

Q. How many are the sins against the Holy Ghost? A. Six: despair of salvation; presumption of God's mercy; to impugn the known truth; envy at another's spiritual good; obstinacy in sin; final impenitence.

INSTRUC.—There are three kinds of sin to which mankind is subject: 1. *Sins of ignorance*; such as the sin of St. Paul, before his conversion: *I obtained God's mercy, because I acted ignorantly in unbelief*, (1 Tim. i. 13,) against which we pray with David: *the sins of my youth and my ignorance, O Lord, remember not*. Psalm xxiv. 7. 2. *Sins of frailty*; such was the sin of St. Peter, who, after the greatest protestations of fidelity, and warnings of his Master, afterwards denied him: as these are not done out of any malicious end, they are oftener forgiven; as St. Paul was converted by the first call of God, and Peter repented at the first glance of our Saviour's eye. 3. *Sins of malice*, which are done with a full knowledge and deliberation, and have no cause but the will; which is generally the case of those who sin by habit and contempt. This was the sin of the Pharisees in persecuting Christ, and thus

he condemns them : *If I had not come, and had not taught them, they would not have sin.* (John xv.) *but now they saw and hated both me and my Father.* These sins, being more directly opposite to the love of God, are called sins against the Holy Ghost, who is the love of the Father and the Son : they bear in their nature so much malignity and opposition to repentance, that such have seldom any reconciliation with God, but give themselves over to a reprobate sense, as the Jews at length did.

EXHOR.—As there is no sin man commits, but what is either through frailty, ignorance, or malice, our labour and care must be to ward against them all. As to sins of weakness, we must daily implore the divine assistance, from whom is all our sufficiency ; and humbly distrust ourselves, as being unable to do any good to ourselves. What was the fall of Peter, but relying too much on his own strength ? *Though all be scandalized in thee, I will not ;* we must always stand in a holy fear of offending God : *He that stands, let him take heed he fall not ;* and, under all the good we do, still look upon ourselves as unprofitable servants : there is no greater support to our weakness than this humility. As to sins of ignorance, since they proceed from want of reflection and knowledge, our business is to watch over our thoughts, to be circumspect in our words, and cautious of our actions ; and to be careful in attending to good instructions. There are two kinds of ignorance, *vincible* ignorance, which comes through sloth, and may be remedied ; and *invincible* ignorance, which cannot be overcome by all our study and endeavour ; and this is excusable, but not the other. As to sins of malice, which are by far the most grievous, there is no remedy but to yield ourselves to God, when he invites to repentance : God never totally abandons any one, even the most inveterate sinner, in this life ; and his grace is always ready to reform them. How many calls had Pharaoh to repentance ? How many signs and miracles were wrought in favour of the hardened scribes and Pharisees ? God himself assures us, that in whatever hour the sinner does penance, he will forgive the impiety of his sin. Saul, the persecutor, and the good thief, found it ; the prodigal son, returning home, was embraced by his indulgent father ; and Magdalen, the sinner, was forgiven by Christ. Repent, like them, and you will certainly, like them, find mercy. As sins of malice proceed from the perverseness of your will, O ! think often of the great goodness of God in your regard, who has not yet cut you off. His mercy and love hath outdone your malice ; be grateful, then, at last, and your sins will vanish together with your ingratitude, that has hitherto held you in them. If they proceed from frequent repetitions of the same sin, which

create a habit, you must also repent often, confess often, and often renew your endeavours to amend. O ! malice of man, depart, and yield at last to the great goodness of God ! O sinner, it is still in you to reclaim yourself, even to your last gasp !

Of Despair.

Q. WHAT is Despair ? **A.** It is a diffidence in the power of God, and the promises and merits of Christ.

INSTRUC.—We may be guilty of despair several ways : as, when sinking under the burden of our sins, we cast off all hope and care of salvation, and despair to be forgiven : such was the sin of Cain : *My sin, said he, is greater than that I deserve pardon ;* and of Judas, when, throwing down the pieces of silver in the temple, *he went and hanged himself.* 2. When we despair of being able to correct ill habits and bad inclinations, contracted by frequent relapses : such despair is the effect of sloth : of such St. Paul says, *Who, being without hope, give themselves over to lasciviousness, and to all uncleanness.* Eph. iv. 29. 3. When, instead of putting our confidence in God, we have placed it in ourselves and creatures ; and these failing us, we despair of retrieving our affairs : such should reflect on these words, *Know ye, that none hath hoped in our Lord, and hath been confounded. Who hath continued in his commandments, and hath been forsaken ? Who hath called on him, and hath been despised ?*

EXHOR.—O how great is the mercy of God, who, when the world was wholly involved in sin, the Creator and Redeemer of the world came to cancel sin, that none should after despair of salvation ! As great criminals as you have been forgiven before you ; why then must you in particular despair ? Suppose you have been an unjust man, so was the publican ; suppose lascivious, so was Magdalen ; suppose a murderer, so was the penitent thief ; suppose a persecutor, so was Paul ; suppose you have been an apostate from religion, and denied your faith before the wicked, so did Peter ; suppose an adulterer, so was David : yet all these were pardoned. Has not God promised the like pardon to you under your repentance ? Does not the right faith teach, that no sin is irremissible ? Consider what plentiful redemption Christ has paid for you, and that you have him still an advocate at the right hand of God the Father. You have seen much malice of men, but the mercy of God has outdone all the malice of mankind. As you have a free will to sin on, so you have a free will to leave off sin too ; do this, and you may yet save your soul : you are not yet, God be blessed, in the state of the damned, nor come to the

end and term of life ; and as long as there is life, there is hope for pardon and mercy, even till the last moment of time. Otherwise, why does God continue your life, and command you to hope in him, and forbid you to despair? Why did Christ pardon the thief on the cross, but to show that there is mercy to the very last? I say not this to make you more negligent, but to hasten your return to God ; and that you may never lose good hope, like C  in and Judas. Despair not of yourself, nor of any one else who has a will to return. Despair rather of him who has despaired of himself, who will not set a foot forward, who despises the law, as if he were never to die : but even these may repent, and be forgiven.

Of Presumption.

Q. WHAT is *Presumption*? **A.** A foolish confidence of salvation, without using the means for it.

INSTRUC.—*Presumption*, which is a vain and foolish confidence of salvation, without a good life, or any care to keep the commandments, is a sin too common in this licentious age of men, who think to be saved by faith alone, without good works. As God expects we use the means his providence has ordained to save us, to neglect them is to tempt God. *Presumption* may be committed several ways. To believe, and not join good works to our faith, is *presumption* condemned by St. James, ch. ii. 14. To offend God wilfully, in hopes of being pardoned hereafter, with a wilful delay of repentance, is *presumption*. To rely, as many do, on the passion of Christ, and lead a slothful, indolent life, saying, *Lord, Lord*, and that is all, is *presumption*. Against all those St. Paul pronounces, *Dost thou despise the riches of God's goodness, and patience, and forbearance? Knowest thou not that the bounty of God invites thee to repentance? But, according to thy hardness and impenitent heart, thou treasurest to thyself wrath in the day of wrath.* Rom. ii. Here we are taught to co-operate with the grace of God : to labour and do penance for our past sins : this, from *presumption*, turns us to a blessed hope in God.

EXHOR.—As man was born to love and serve God, and to labour hard in the work of his salvation, *presumption* is opposite to both, and thinks to gain favour and obtain glory without doing any thing for it : to possess heaven, not by his own, but by the toils and labours of Jesus Christ alone. *Presumption* encourages sin, fully expecting pardon without doing penance, saying, *The blood of Christ has sufficiently satisfied for all.* O blind, presumptuous man ! O slothful sinner ! Has not Christ sufficiently put you in mind to do worthy fruits of

penance ? Has he not taught you the necessity of it ? *Unless you do penance, you shall all perish together.* Has he not enforced your labour from the parable of the men invited to work in his vineyard ? Has he not shown you, in the barren fig-tree, that without good works you are fit for nothing but the fire ? Go then, O man, trust in the mercy of God, but do not presume therein : do your part, and he will fulfil his promises : there is no mercy without repentance, no pardon without true sorrow, no *saving faith* without a good life, no crown without Jesus, without bearing your cross with him. Where do you read that presumption has any title to glory ? Peter was pardoned, but not before he repented ; Mary Magdalen was forgiven, but not before she watered our Saviour's feet with tears of love and sorrow. A good life, joined with a good hope and a wholesome fear, will guard you from presumption ; but presumption is void of both ; it neither serves God, nor fears God. Work out your salvation, then, with fear and trembling, and after all the good you have done, or strive to do, still esteem yourself an unworthy, unprofitable servant, and do not presume. Though God is merciful, yet he is just, and will reward every one according to his works, good or evil.

Of Impugning the known Truth.

Q. WHAT is it to impugn the known truth ? A. It is to oppose and argue obstinately, more out of malice than ignorance, against any known point of faith, and pervert ignorant people, by forging lies and slanders against the Church. Also to ascribe miracles, done by God in confirmation of truth, to the devil, as the Pharisees did the miracles of our Saviour, is impugning the known truth, and blasphemy against the Holy Ghost.

INSTRUC.—Those who impugn the known truth, are styled by St. Peter, *False prophets, lying teachers, who bring in sects of perdition.* 2 Pet. ii. By St. Paul they are styled *Heretics, whom we must avoid ; men of corrupt minds ; reprobates in faith, giving ear to spirits of error, and to doctrine of devils ; men subverted and sinning, being self-condemned ; speaking lies in hypocrisy, and having their conscience seared.* Tit. iii. 10. 1 Tim. iv. Tit. iii. 11. 1 Tim. iv. 2. These men follow their own private judgment, and their own will, in matters of religion, before the authority of God : of whom St. Paul says, *Be not high minded, but fear.* Rom. vi. 20. *Be not over-wise in your own conceit.* Such have been in all ages since the apostles down to us.

EXHOR.—Submit, O my soul, with a profound humility, to all the points of your holy faith, as taught you by the Catholic

Church. Abhor and shun all those who fall from the faith, or teach strange doctrines, or broach new errors contrary to her belief. By submitting to the Catholic Church, you rely on a divine authority, even that of God, by whom this Church was established; proof against all the powers of hell, with an assurance that truth shall ever remain in it. O! believe not, then, every spirit of fanatics, but *try them*, and you may soon see *they are not of God*: the true Church seeks in all things the glory of God; teaches sanctity and pure morals; delights in all virtue and good works; strictly follows the maxims of Christ and his Gospel: it teaches what is consonant to piety, to Scripture, tradition, and fathers: search the spirits of all fanatic, and heretical sects, by this touchstone, and you will easily see *they are not of God*; liberty and a life of ease is their character, and is their greatest hinderance from embracing truth; they cannot bear the harsh words of self-denial, mortification and penance; and, thus, will rather go blindfold into eternal misery, than suffer the least thing in this life. Beware, O faithful souls, amidst an infidel generation, of being seduced, or becoming seducers; the latter is worse than the former: the latter impugns the known truth; the other blindly follow, and both fall into the pit. Keep yourself in humility, and this will preserve you in the true faith. It was pride brought all heresy and apostasy into the world; by pride our first parents apostatized from God, and turned from truth to error and falsehood. O ye seducers, and false teachers, remember that severe chastisement of St. Paul to Elymas, a primitive impostor and magician: *O thou full of guile and deceit, thou son of the devil, enemy to all virtue, thou dost not desist in perverting the right ways of our Lord. And now behold the hand of our Lord upon thee, and thou shalt be blind.* Acts xiii. 10, 11. What more blind than the enemies of the true faith? Than those who oppose the known truth? I pity, but leave the just judgments of God to fall upon them.

Of Envy at another's spiritual Good.

Q. WHAT is meant by *envy at another's spiritual good*?

A. To repine and be sad that others have more grace, more virtue and perfection, than ourselves.

INSTRUC.—This is the sin chiefly of all sectaries, who, through envy and scoff, are grieved at the religious orders, devotions, fasting, and piety of the Catholic Church; because they have not such perfections among themselves: they would serve God at their ease, and enjoy him at their ease; and thus
 vy those that act better than themselves: this is the root of

all their invectives against the Church. This sin is rather the property of devils than man, who, being impatient at seeing the first parents of mankind in such grace and favour with God, envied this divine good, both sought and contrived their ruin. This was the sin of Cain against Abel. It was the sin of the Pharisees and scribes, who, seeing the great sanctity and miracles of our Saviour, imputed them to Beelzebub and the power of the devil. It was also the sin of some of the new converted Jews, who envied the conversion of the Gentiles, because they would not be circumcised, and observe the Mosaic law : a sin most displeasing to the Holy Ghost, who is all love and charity.

EXHOR.—As *charity envieth not*, it rather rejoices at another's spiritual good, and is more for encouraging than lessening it. O that there were more charity and less envy in the world ! Virtue would gain more ground. That man must be void of all virtue and sense of God's honour, who is uneasy and makes a banter of another's promoting it. Can God be served by too many ? can he be served with too much fervour, or at too high a rate ? Such are like to the men hired into the vineyard, who murmured and envied those that were called at the last hour, to receive equal with them that were called at the first. *Must your eye be bad because God is good ?* Value not, you that are virtuous, the envious sayings of others against the good you aim to do ; in your well-doing you are not to please men, but God. And you, O envious man, who would deprive God of all honour and glory, what can you expect ? Let us pity and pray for these indolent men, who will do nothing for heaven themselves, and envy the virtues of others. What are such to be compared to, but the barren fig-tree with leaves and no fruit ? like the five foolish virgins, who neglected to supply their lamps with oil. If there can be no rewards where there are no good works done, how can they expect a reward who hate and envy good works ?

Of Obstinacy in Sin.

Q. WHAT is *obstiuacy in sin* ? A. A wilful continuance in sin, after sufficient instruction and admonition.

INSTRUC.—St. Paul shows the danger of *obstinacy in sin* in these words : *If we sin wilfully after the knowledge of the truth received, there remains no more sacrifice for sins, but a certain terrible expectation of judgment*, (Heb. x. 26,) and St. Peter, *It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment which was given them.* 2 Peter ii. 21. King Pharaoh sin-

ned grievously herein, when, so often admonished by Moses, and inflicted with heavy judgments, he yet remained obstinate, and died in all appearance hardened in sin. The Jews were noted for their obstinacy, in continuing hardened in their errors, after all the convincing signs and miracles done in their favour, yet persisted in persecuting the Messias even to death; and after him the apostles, of whom St. Stephen had this remarkable saying: *With a stiff neck and uncircumcised hearts you always resist the Holy Ghost; as your forefathers did, so do you.* Acts vii. 51. And what less do the enemies of the Church, who, bigoted to their new opinions, never cease persecuting Catholics, saying in effect: *Begone from us; we will not have the knowledge of thy ways.* Job xxi. 14. Of such Solomon says, *He who, being reprov'd, stiffens his neck, shall suddenly be destroyed without remedy. A hard heart shall fare ill in the latter end.* Prov. xxix. 1. Eccles. iii. 27.

EXHOR.—Obstinacy in sin is hard to be corrected, and seldom forgiven, because seldom repented of: it is a sin against the Holy Ghost, which opposes all inspirations of grace to repentance. Such are both obstinate and blind; no impression can be made upon them; they are not to be convinced of their danger; the clearest truths seem a jest to them. O deplorable state! Little hopes of amendment! A sinner becomes obstinate, not all at once, but by degrees. First, he slights and delays repentance; often relapses; this brings on a habit; he then stops both his ears and heart to good instructions, and to the inspirations of the Holy Ghost; remorse begins to cease; at length he grows obdurate, and contemns the laws of God and man; thus brings on himself that sentence: *The impious man, when he shall come into the depth of sin, contemneth every thing.* Prov. xviii. 3. O misery of man! Be careful, O Christian, to remedy this evil before it comes to a head: repent without delay; delays bring you into this condition; repent in earnest: despair not; God is still with you, soliciting your return, and promising pardon. Beware of small faults, lest you fall by little and little. Man never becomes reprobate all at once; let not sin follow sin; this creates a habit, and habit brings on obstinacy and hardness of heart, as in sins of lying, swearing, cursing, drunkenness and impurity: then the sinner utterly forsakes virtue, and gives himself over to a reprobate sense, as did the Jews: terrible was that saying of Christ to them; *I will go, and you shall seek me, and you shall die in your sins.* O my God, whither can I go when thou art gone from me? What can I do? Or what can all the world do for me? Sad condition! let this strike you now with a holy fear of God, and you will not fall into this condition; and whatever have been your past sins, remember

this truth, that none are irremissible unless you die in them; by overcoming those very sins, you may yet gain heaven.

Of final Impenitence.

Q. WHAT is final impenitence? **A.** It is to die impenitent, without confession, or contrition for our sins.

INSTRUC.—All sins may be forgiven in this life by the sacraments; but those who die in sin, without repentance, as they are not forgiven in this life, so neither in the next; of these it is written, *There is a sin unto death, for such a one I do not say any one may pray.* 1 John v. 16. This is *final impenitence*: the death of such sinners is the worst of deaths: these are the people who say, *We have stricken a league with death, and with hell we have made a covenant.* Isaiah xxviii. 15. Final impenitence is a sin directly against the Holy Ghost, who inspires all to repent, even to the last gasp: it is the sin which shall neither be forgiven in this world, nor the world to come. For without repentance there is no pardon, and without pardon, there is no grace nor favour of God. Hence it is easy to perceive the reason why the fore-mentioned sins are called sins against the Holy Ghost, viz. because they bear a particular opposition to the grace of the Holy Ghost, by which we are to be saved; as final impenitence and obstinacy in sin oppose the inspirations of the Holy Ghost calling us to repent; envy at another's spiritual good opposes charity, without which no one can be in a state of grace and salvation: impugning the known truth opposes that which is to convert us from our errors and evil ways; presumption sets us against good works, without which faith cannot save us: and despair excludes mercy, which is our only hope: these sins are not so often pardoned, because such seldom repent: yet this truth must never be forgot, that all these sins, under true repentance, may be forgiven by the sacraments, all except final impenitence.

EXHOR.—O what more despairing than dying, to die in your sins, never to be forgiven! All sins in this life, though never so many or great, may find pardon; God himself has assured it, that in whatever hour the wicked man repents, and does penance, he will forgive his sin, even at the last gasp of life: but the impenitent sinner can have no claim to this, because he persists to the very end in his iniquity. O dreadful must be his condition, that sleeps in sin, dies without thought, and in a moment descends into hell, and so becomes his own accuser, witness, and executioner, and must confess, *By the just judgment of God I am damned*; through my own malice, neglect, and impenitent heart. Reflect, O sinner, well on this, before

it be too late ; repent in time, not when time is expired, and eternity takes place. Take this saying as from God : *Why dost thou glory in malice, thou who art powerful in iniquity ? Therefore will God finally destroy thee, and drive thee from the place of thy habitation, and root thee out of the land of the living.* Psalm li. 1, 2. Beware of obstinacy in sin, which, alas ! too often brings this irreparable evil upon men, final impenitence.

Of the Sins that cry to Heaven for Vengeance.

Q. How many such sins are there ? A. Four ; wilful murder, sin of Sodom, oppression of the poor, to defraud labourers of their wages. Q. What is wilful murder ? A. It is knowingly and unjustly taking away another's life.

INSTRUC.—Of *wilful murder*, God said to Cain, *What hast thou done ? The voice of thy brother's blood crieth to me from the earth : now, therefore, shalt thou be cursed upon earth.* Gen. iv. It is a sin that cries to Heaven for vengeance : *The voice of thy brother's blood crieth to me.* Nature is always shocked at death ; much more is that man shocking to nature, who commits murder.—O detestable sin ! it is not your brother, nor his voice, nor his soul, that accuses you ; but it is his blood, it is the voice of nature that cries aloud to Heaven for vengeance against you. Your own crime is your accuser. Murder was a horrid crime under the law of nature ; and under the law of Moses always punishable with death ; how much greater crime is it under the law of grace ? By it we do not only injure man, but God himself, by destroying man, who was made to his image and likeness, and by usurping the power of life and death, which belongs to him as Lord of life and death.

EXHOR.—To prevent this evil, beware of passion, and follow that lesson of our Saviour, *Learn of me, because I am meek* : anger, which is the reverse, often produces this horrid crime. O aim rather to do good, than evil to others ; rather forgive, than take revenge ; there is much greater honour and satisfaction in one than the other : strive rather to preserve than injure life. All sin is a wrong to charity, but this above all ; it does most wickedly destroy every spark of that love you owe your neighbour. Murder always proceeds from some irregular passion ; hence the Gospel so often calls upon us to curb and suppress our passions, for fear mischief to ourselves or others should ensue : what was it but envy that murdered Abel ? What was it but pride and malice that crucified Christ ? What was it but lust that cut off the head of St. John the Baptist ? How many have been murdered through avarice ? What mas-

sacres have been committed through anger and fury? Keep under, then, every reigning and unruly passion. As all sin is first bred in the heart, and thought foregoes ill actions, take more care to watch every irregular motion and desire; curb your interior, for from *thence proceed evil thoughts, murders, adulteries, fornications, thefts*, which defile the whole man. *St. Matt. xv. 19.* Keep your senses in order; your eyes, ears, tongue; these are the doors that let sin into your mind first, and thence it goes to action. This precaution puts a stop to much evil. Beware of giving unjust provocation to others, and of blowing up others into passion; vast mischief sometimes comes from it, which often ends in bloodshed. Make up all differences and quarrels among others, if in your power, and remember, *Blessed are the peace-makers*: great evils are often prevented by it. Harbour, above all, the love of God and your neighbour; this will effectually prevent all harm, and prompt you to do all good to others, both in soul and body.

Of the sin of Sodom.

Q. WHAT is the *sin of Sodom*? **A.** It is a carnal sin against nature; or lust with an undue sex or kind.

INSTRUC.—This is another sin that cries to Heaven for vengeance; of which it was said, *The cry of Sodom and Gomorrah is multiplied, and their sin is aggravated exceedingly.* *Gen. xviii. 20.* All mankind are warned against this sin by the fire that burnt Sodom under the law of nature, by Moses under the old law, and by St. Paul under the new. *Levit. xviii. 22. 1 Cor. vi. 10.* The Scripture informs us from whence these crying sins proceed; behold this was the iniquity of Sodom; *Pride, plenty, abundance, idleness, and shutting their hands to the needy and the poor.* *Ezech. xvi. 49.*

EXHOR.—O divine vengeance on the sin of Sodom! Fire and brimstone! But what is this to the vengeance of God at the last day, when the whole world will be consumed with fire for the impure sins of all mankind? The former is but a specimen, a figure of the latter: this their punishment, says St. Augustin, was a specimen of the divine judgment to come; and how must we avoid the consequences of it, but by taking with Lot the advice of the angels, and not look back, that is, not turn to the world, to its folly and pride, but go on resolutely in the path of virtue, and the way of God's commandments? To preserve yourself from the like sins, and all sins of uncleanness, keep a *clean heart*; blessed are all such; banish all impure thoughts from your mind; put a stop to them before they

break out into action : let no uncleanness proceed from your lips, much less be seen in action : take advice from St. Paul, *Let not sin reign in your mortal body, so as to obey the lusts thereof.* Rom. vi. 12. He declares to you, that no sins of uncleanness, as are all sins of the flesh, shall have any inheritance with Christ in glory, (*Ephes. v. 5,*) much less those sins against nature, which are an abhorrence to God and man : to live in the practice of such sins, is like the heathens, and no better, who, for the same, were given over to a reprobate sense : O my soul, abhor what God abhors, love what he loves ; love chastity : it is a virtue which Christ brought into the world ; he was born with it. Love chastity ; it is the virtue of angels, and all blessed souls. Love chastity, and this will make you beloved by Christ, like his beloved disciple. Love chastity, and this will conduct you unto the sight and passion of God : *Blessed are the clean of heart, for they shall see God :* Implore the divine grace with a holy virgin, St. Cecily, “ Let my heart and my body be undefiled, that I may not be confounded.”

Of Oppression of the Poor.

Q. WHAT is meant by *oppression of the poor* ? A. It is a cruel, unjust, tyrannical treatment of inferiors, especially of the poor, the widow, and the orphan, who have no power to defend themselves.

INSTRUC.—This is a third sin that cries to Heaven for vengeance, of which it is written : *You shall not hurt the widow and the orphan : if you do, they will cry unto me, and my fury will take indignation, and I will strike you with the sword.* Exod. xxii. 21. *Do not the tears of the widow run down her cheeks, and her cry is against them that draweth them ? From the cheek they ascend even up to heaven.* Eccles. xxxv. 18. By whatever ways we injure them, we injure God, who is their Father, and will not fail to protect their cause. Pharaoh fell under this crying sin, in oppressing the children of Israel in Egypt. Many kings and princes are guilty of the same, who unjustly oppress their people ; and the rich who oppress the poor. Against this sin God exhorts you by the prophet : *Do judgment and justice. Deliver those that are oppressed by violence out of the hand of the oppressor ; and the stranger, the orphan, and the widow, make not sorrowful, nor oppress unjustly ; and the innocent blood shed not.* Jer. xxii. 3.

EXHOR.—Injustice to another, in any kind, is a sin against God's commandments, who enjoins us to give every one their due ; but when it comes to oppression, especially of the poor, it is a sin that cries aloud to Heaven for vengeance. Oh, what

injustice is done, were we to look into the world ! What oppression, what tyranny, what violence against others ! Do nothing, O Christian, that may prejudice your neighbour's body or soul : be just to him, as God is to you ; show mercy, pity, and compassion to the poor, as God to you. Let all, who are above others, still remember there is one above them ; and that they are to act no otherwise than by the rules the Almighty Ruler has prescribed to them, which is to do justice, and have equity for all under them.

Of defrauding Workmen of their Wages.

Q. Who are guilty of this ? A. Those who cheat their poor labourers either of the whole or a part of their wages, or withhold too long the payment of them.

INSTRUC.—This is condemned in several places of holy writ, as another sin that cries to Heaven for vengeance : *Behold the hire of your workmen, who have reaped your fields, which is defrauded by you, crieth, and their cry hath entered into the ears of the Lord of Sabaoth.* St. James v. *The bread of the needy is their life ; he that defraudeth it is a murderer.* Eccl. xxxiv. 25. *Thou shalt not deny the hire of the needy, and the poor man, thy brother, or a stranger, but the same day thou shalt pay him the price of his labour before the setting of the sun, because he is poor, and therewithal sustains his life ; lest he cry against thee to the Lord, and it shall be imputed to thee for a sin.* Deut. xxiv. 14. Here we see that defrauding poor workmen of their wages is a kind of murder ; because it is taking away the sustenance of their life, and is a crying sin. Under this sin also come those who borrow of the poor, and then refuse to pay, because they see their creditor is too weak to recover it.

EXHOR.—As this is a sin that cries aloud to God, like murder, and as a kind of murder, resolve, O Christian, never to be stained with it. Superiors ought ever to regard their inferiors that work for them, as their fellow brethren : it is not chance, but divine order, has placed one above another ; and, though the body may shine in a glittering dress, the souls are the same before God, and often that of a beggar, or poor man, more rich and shining in his sight, than that of rich and powerful men. Let all superiors and masters deal to their servants as God deals by them : every man is a servant of God, and if he requires you to work in his service, in the end he gives you a just and ample reward : do the same by your hired servants ; surely, *every workman is worthy of his hire.* How, then, can you defraud a poor man of what he has made his own by the sweat of his brow, when God is so just and beneficent to you ? To wrong

a poor man of his wages, is oftentimes depriving him of food ; in this, you do him great wrong, but much greater wrong to yourself ; for, how can you expect a reward in heaven, who have refused a just reward to your own servant ? Away, then, with this covetous, tyrannical temper. As you expect God will be good to you, be you, at least, just to others : let not your riches cry to Heaven for vengeance against you ; but let them rather sue to Heaven for mercy ; by your complying with the will and command of God, in giving to the poor not only their just wages, but in opening your hand and heart to them in charities.

Of the four last Things.

Q. WHAT are the *four last things* ? A. Death, Judgment, Hell, Heaven. Q. What is meant by death ? A. That we are all mortal, and must once die ; how soon, we are uncertain, and therefore should be at all times well prepared for it.

INSTRUC.—There is nothing so sure as death : all things in life are uncertain, whether we shall be rich or poor, healthy or infirm, long-lived or short-lived ; but death is most certain ; all men are born infallibly to die. Death is the just punishment of sin pronounced by God against Adam, and all his posterity : *Dust thou art, and into dust thou shalt return.* Gen. iii. 19. It is the decree of the Almighty : *It is decreed for all men once to die,* (Heb. ix. 27 ;) even the Son of God would not be exempt ; he died not to free us from death, but from the guilt of eternal death. As we are therefore mortal, he warns us to be at all hours prepared for death : *Watch ye, then, because you know not the day nor the hour.* St. Matt. xxv. 13. And the best preparation we can make for it is a good life, and to be often doing penance for our sins ; to deny ourselves, renounce self-love and self-will, that we may find ourselves hereafter : he who is so prepared, need not be in any apprehension what will come hereafter.

EXHOR.—Look now, O Christian, on yourself as a dying mortal : death is pronounced against you and all mankind, through the sin of Adam : God, through Jesus Christ, has taken away the guilt of that sin ; but has reserved the temporal punishment, which is death, and all must undergo it. As now you are going with speed through time into eternity, and cannot be sure of a moment, it requires both your earnest thought and serious preparation. It is now in every one's power to make himself eternally happy, or eternally miserable. Death is a good or bad thing, according as we die well or ill ; the same who says, *The wicked man shall be driven out in his sins,* says also, *The*

just hath hope in his death. Prov. xiv. 32. The same who says, *The death of the sinner is the worst of deaths*, says also, *Precious in the sight of God is the death of his saints*: in the one, it is a total change for the better; in the other, it is a total change for the worse. Let death, then, which is always at your doors, put you in mind of yourself, not to value yourself above other mortals: death sets all, both rich and poor, great and little, upon the same level. Let it teach you to contemn the things of this world; you are but a passing figure, as are all things you enjoy: *A man is made like to vanity*; his life is as vain and frail as other things. Let death be a curb to vice and an excitement to virtue: consider that in death you must leave all behind you: away, then, with avarice, or too great love of riches: dismal spectacle in death, to go naked to the grave! Away, lust and sensuality; rottenness and corruption may be your fate before to-morrow: away, pride and ambition; all your glory will be soon in the dust: *Remember thy last things, and thou shalt never sin.*

Provide, every day, against your last hour; trifle not your time away, as many do, and as many have done, to their eternal sorrow: do now what you will wish to have done when death comes: you will then wish to have lived more innocently, and been more careful to shun sin; that you had done more for God's service; fasted, prayed, and given more in charities to the poor, and done more penance for your sins. • Keep a good conscience now, you will never be frightened with death in your life-time, nor when it comes: *The torment of death shall not touch them*; that is, the good. Wisdom iii. 1. A good conscience, with good hope in God, is the only support, both in death and judgment. Thus, by your good works and virtues, by many good confessions and holy communions, *dispose your house*, and put your soul in order, *for you shall surely die, and shall not live.* But blessed are the dead who die in our Lord, for their works do follow them.

Of Judgment.

Q. WHAT is *Judgment*? A. It is a summons from God, to appear before the tribunal of Christ, to give an account of our whole life and actions, good and bad. Q. What is the best preparation for it? A. To live now in the fear of God; to be often doing penance for our sins; and to judge ourselves now, that we may not be judged.

INSTRUC.—There are two days of judgment for every one; The first will be as soon as the soul departs out of the body in death; the soul will then be carried to the place of its deserts,

by a sentence from the just Judge : the latter will be at the last day, when all will rise out of their graves, and appear, soul and body, to receive the definitive sentence, *Come, ye blessed*, or, *Go, ye cursed* : as both body and soul have been companions in life, so they will be eternal companions in everlasting bliss, or everlasting misery. And what have we now to do, but to make our life happy, our death happy, and we shall then make both judgments happy : he that has no reason to stand in fear of death, has none to fear in judgment ; he that truly fears God while living, in the time of his mercy, may hope in him in the day of his just judgment : *Blessed is the man that feareth the Lord.*

EXHOR.—*Enter not, O Lord, into judgment with thy servant, for no man living shall be justified in thy sight.* Psalm cxlii. 2. Death is as nothing to what follows after death. Death may be and is truly *bitter to a man that has peace* in his riches, in his unlawful pleasures, in his ambition and pride ; but what is it to judgment ? This is far more bitter, terrible, despairing : *It is terrible to fall into the hands of the living God,* (Heb. x. 31,) to suffer and labour under his just wrath and judgments for all eternity. If judgment is terrifying to the just, O what must it be to the sinner ! To have a true idea of it, must surely shock the most inveterate sinner alive. The good King David had a terror of it, and earnestly solicited, *O Lord, enter not into judgment with thy servant : rebuke me not in thy fury, nor chastise me in thy wrath* : and holy Job beheld it with fear at a distance : *What shall I do when God rises up to judgment, or what shall I answer for myself !* Many saints had an equal dread of it, though they had spent their whole lives in penance and good works. O they must be blind in point of faith, who have so little sense and notion of it ? O judgment ! O day of wrath ! O day of calamity and misery ! *If the just will hardly be saved, where will the impious and sinner appear ?* the sinner who dies hardened in his iniquity ? It is a matter deserving our tears, even of the tears of Jesus over Jerusalem, to see so many slighting this dreadful day, and blind to what is to come upon them. O my soul ! O sinner ! do penance in time under the hand of mercy, before judgment overtake you. If Adam, after his sin, ran away, and had the greatest dread of God's presence, O where will the sinner run at this day ? Where can he hide himself ? What will he be able to do ? His greatest sorrow, his sighs, tears, and mournings, will avail him nothing, but to add to his misery and despair. He has a God for his Judge, whose wisdom he cannot deceive ; whose justice he cannot bend ; whose authority he cannot decline ; whose

power he cannot resist. He has the devil's and his own wicked works to accuse him ; and hell is open to receive him ; and there is no advocate to intercede for him, no resource left. O horror ! O despair ! O misery beyond expression, or conception ! All this is yet in your power to prevent.

Of Hell.

Q. WHAT is Hell ? A. It is the place of the damned ? Q. What are the pains of the damned ? A. A pain of sense, pain of loss, pain of eternity. Q. What is the pain of sense ? A. To be tormented in fire. Q. What is the pain of loss ? A. To be deprived of the sight and enjoyment of God. Q. What is the pain of eternity ? A. To know that your torment will have no end. Q. For whom is this place allotted ? A. For devils and damned souls ; for sinners who die in their sins and unbelief, without repentance.

INSTRUC.—Hell, then, is the place of just punishment, which God has allotted for sin and the sinner : it is a state of just condemnation for souls and spirits that are rebellious against the Almighty. Thus Satan and his accomplices were cast into hell, for aspiring to be as God. Adam and his generation were condemned to be the same for his rebellious pride and disobedience ; but, through the great mercy of God, in sending his Son to be our Redeemer, the first sentence was reversed, and man is now capable of heaven again. O divine mercy ! Nothing to nature is more miserable than death ; nothing more terrible to obstinate sinners than judgment ; nothing more intolerable to the damned than hell and its torments. There, the Scripture teaches us, is perfect despair ; there is weeping and gnashing of teeth ; there is the worm of conscience, that will never die ; there is the land of darkness, covered over with the shades of death, where no order, but eternal horror, dwells ; there is the lake of fire and brimstone, where the devil and sinners will be tormented day and night for ever and ever, (*Apoc. xx. 10. xxi. 8. Matt. viii. 9. Job x. 21 ;*) there shall the rich glutton, like Dives, beg for a drop of water to cool his tongue, and shall never obtain it ; there shall they remain at an infinite distance, with an immense chaos betwixt them and heaven ; there shall all sinners remain, never to see God ; cast into a land of oblivion, where there is no one to pity them ; no advocate, no Redeemer for them ; their fate is decreed, the sentence never to be reversed : *Go into eternal fire.* Hell is a place of infinite loss ; it is the loss of God, the loss of all good, the loss of infinite happiness. Hell

is a place of infinite pain; it is a fire that will never go out. Hell is a state of infinite time, and endless misery: *Go into everlasting fire: O who can dwell with everlasting burnings!*

EXHOR.—Descend, O Christian souls, daily, with Ezekiel, in spirit, to the gates of hell, and there you may behold, with just horror, the punishment of sin and sinners; there tormented for their past pride, vanities and folly. Methinks I hear their cries and lamentations. What! has God cast me for ever from his presence? Must I thus remain in this everlasting fire? Will God never more recall the sentence? O torment! O despair! O dismal eternity! I see, alas! my folly, wickedness and ingratitude. O sad remembrance, which adds, every moment, new pains to my afflicted soul! O time past, which I cannot forget! How easily might I have saved myself, and how foolishly have I damned myself! O emptiness of riches! O deceit of past pleasures and delights! O vanity of all those sinful objects that turned my heart from God! These are now become as so many furies, as so many living hydras, that haunt, perplex, and torture my soul for ever and ever. Oh! and must I still behold, at a distance, that glory, that felicity, that enjoyment of God, which I can never come at? O what a gulf is fixed betwixt me and Abraham's bosom! And are not now these dismal cries sufficient, O Christian soul, to awaken you from the lethargy of sin, the evils whereof are so immense? God even now calls upon you, by the voice of the damned, to beware of sin; to arise, mend, and do penance, before too late:—and what is all the penance you can do, to the torments of damned souls? No more than an imaginary shadow to them: all the torments of this life are nothing to the torments of hell. Do you believe this? Why, then, do you go on in indulging corrupt nature, caressing your passions and vicious inclinations, which will certainly bring the dismal fate on you: nay, you will certainly suffer for it for what you have done already, unless you do penance, as God has enjoined: *Unless you do penance, you shall all perish alike.* Pray for grace, that may make you more sensible of the glory you may obtain by virtue, and the misery you bring upon yourself by vice.

SECT. IV.

Of Heaven.

Q. WHAT is Heaven? A. Heaven is the abode of the blessed angels and saints, or the state of bliss. Q. In what does the glory of heaven consist? A. In the clear sight and

possession of God. *Q.* How long is this glory to last? *A.* As long as God is God; of whose kingdom there will be no end.

INSTRUC.—Heaven, then, is the place God has prepared for angels and just souls: it is the palace, if I may so call it, of the Almighty. It has no bounds or limits: O Israel, *how great is the house of God! how vast is the place of his possession!* Baruc. iii. 24. It is an immense space, inconceivably great: its glory, its joys, its riches, its beauty, are beyond thought or imagination; therefore St. Paul, though taken up into the third heaven, could no otherwise describe it, than by saying, *That the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man, what God hath prepared for those who love him.* 1 Cor. ii. 9. Man, while in this life, is of too limited a nature either to see or enjoy it; his mind is of too narrow a compass to conceive it; his understanding by far too shallow to comprehend it: *No man shall see God and live,* (Exod. xxxiii. 20;) no one enjoy him in his mortal body, or see him with mortal eyes.

Heaven is compared to pearls and precious stones, to feasts and banquets, to show its value, its joy and delight: it infinitely exceeds all the joys, pleasure, power, dominion or riches the world can give: whatever you can here conceive to complete your happiness, is all less than an imaginary figure or shadow to its enjoyment.

Heaven cannot be so well described by what it is, as by what it is not: There, *God shall wipe away all tears from their eyes, and death shall be no more: nor mourning, nor crying, nor sorrow, shall be any longer, for the former things are past.* Rev. xxi. 4. There shall be no night, but all day; no darkness, but all light; no death, but all life; no time, but an illimited eternity.

The visible things below may give some faint and imperfect idea of the invisible things above. If God has framed this lower world, of such vast extent, as an abode for sinful man, what must heaven be? what the extent of that world which is to be the habitation of just souls and all the elect? If he has beautified this world with such glorious bodies as the sun, moon and stars; adorned it with so many varieties, and permits the most wicked to enjoy its benefits; what must the beauty and splendour of heaven be, prepared for those, his beloved and faithful servants! If he has given such power to the impious, to reign over kingdoms and empires, and to abound in all riches and plenty; what power, what dominion, has he not in reserve for those who have been true and obedient in his commandments? The fruition of the Creator

is infinitely beyond all fruition of creatures, or created beings. — Well may we then say, *O how lovely are thy tabernacles, Lord of hosts !* Psalm lxxxiii. 1.

EXHOR.—Seek now, O Christian, as St. Paul advises, *the things that are above, not those that are below ; seek the permanent substance, not the passing shadow ; seek what eternity preserves, not what time destroys.* Let your heart be fixed where your treasure remains ; the fruition of God, the enjoyment of heaven and heavenly souls, are the only treasure a good man thirsts after, saying, *As the hart pants after the living water, so does my soul thirst after thee, O God !* Psalm xii. 2. Nothing but God, the possession of God, can fully content, replenish, and render the soul happy, which was made only for him.

As you are advised to descend daily, in spirit, to the gates of hell, to behold with horror the just punishment of sin and sinners, to learn you to detest a wicked life ; ascend now, in heart and affection, up to the gates of heaven, and behold those endless joys, those unspeakable delights, those blessed souls now enjoy in God himself. Imagine that you hear them singing, *Holy, holy, holy, the Lord God of Sabaoth, the heavens are full of the majesty of his glory : Hosanna in the highest.* And ought not these eternal joys animate your fervour, your devotion, your labour, and vigilance, to the acquiring them ? O what are all austerities, penance and labour you can here undergo, in balance with them ! *The sufferings of this present time are not worthy to be set in balance with the future glory which shall be revealed in us.* Rom. viii. 18.

O Christian, had you but a right notion of heaven, of its glory, its happiness, you would not be so wretchedly fond of earth : all things here below would appear to you contemptible, and of no account : you would not so often and easily pawn your soul for trifles, folly and vanity : you would take more care and pains to secure it. Heaven is the precious pearl, for which the man mentioned in the Gospel gave all he had to purchase it ; even the Son of God made a sacrifice of his all, eclipsed his glory, sacrificed his pleasure and his very life, to regain and reinstate you in this, your former happiness : the holy saints and martyrs thought they could not do or suffer too much to obtain it ; for this they lived the most mortified lives, and endured the most cruel deaths : *Some were stretched on the rack, others flayed alive ; others sawed in two, others exposed to wild beasts ; broiled on gridirons, cast into dungeons.* Others, and these innumerable, retiring into deserts, spent their lives in contemplating the glory of this place, and purifying their

souls for the enjoyment of it: these had a right idea of their future immense happiness.

O how many live as if they belonged not to it? or think to obtain it in a more easy and delicate manner? contrary to what divine wisdom has taught them, that *the kingdom of heaven suffers violence, and the violent bear it away*; that they must *sow in tears, to reap in joy*; that they must fight valiantly, to gain so great a victory: deny themselves, and lose their life here, to find it there; and carry their cross with Jesus, if they will partake of his crown. No, no; there is no other way to heaven, but what Christ himself has shown us, both in word and example: as it is written of him, so of all his followers: *It is necessary for him to suffer, and by that means to enter into his glory*. So, by many tribulations and persecutions, we are to enter, like him, into the kingdom of heaven.

PRAISE BE TO GOD.

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